© Islamic Online University

الدعوة الإسلامية
الشمول والاستيعاب

The Comprehensive
Islamic Call

Prof. Muhammad Zain al-Haadi al-Irmaabee

© Islamic Online University

Table of Contents

Publisher's Note 03

Preface 10

Introduction 13

Firstly: Understanding Daawah

A) : Linguistic, B) Technical and conversional understanding of Daawah 14

Secondly: Legal ruling on Daawah 16

a) In the case of personal daawah 16

b) In the case of collective propagation 17

c) In the case of public Daawah 19

Thirdly: Importance and Rewards attached to Daawah 20

Fourthly: A short flash back on historical stages and evolvement. 21

Stage one: Dissemination of Daawah 22

Stage two: Organizing Daawah 23

GOALS AND OBJECTIVES OF THE STAGE 24

EXECUTIVE STAGE OR PROPAGATION IN OPEN 25

Amongst Aims and Objectives of the Executive Stage 28

Sum up of the stages of daawah 32

PART ONE 34

FUNDAMENTALS (Asl) AND PILLARS (Arkaan) OF DAAWAH

© Islamic Online University

ROOTING: DEFINITION OF FUNDAMENTALS AND PILLARS OF DAAWAH

Section one: Usool (origins) Daawah: 35

Research One: Al Qur'an

Samples of how Qur'an gives directions 37

Research Two Al Sunnah (tradition of the Prophet) 40

Differences between the Qur'an and the Sunnah 41

Necessitation of applying Sunnah and its high position

Research Three: Biography of the Prophet 43

RESEARCH FOUR: AL KHILAFA ARASHIDAH AND EFFORT OF SHOLARS 49

First Al Khulafaau

Second: Effort of the Scholars

Section two: Pillars of Daawah 54

First Research: first Pillar: Al Daa'I (the practitioner)

Linguistic Definition of Al Daa'i

Components of the Caller

First: Intellectual Training Composition 55

Second: Psychological and Moral Composition 57

Third Educational Composition 58

In the area of Islamic and Arabic knowledge

In the area of Daawah Sciences and Islamic Heritage 62

In the area of other sciences and acquaintances

Fourth: occupational composition 63

RESEARCH TWO THE SECOND PILLAR 65

© Islamic Online University

The called:

Types of the invitees

First Categorization: Age Wise 66

The youth: 71

Elderly 73

Second Categorization: According to Family Members 74

Third Category: According to Hobby: 75

The called agrees with the practitioner in the general basics principles.

This kind is of two categories:

The called who agrees not with the practitioner in neither the basics principle nor in the branches:

The Fourth Category: Environment and its Acquaintance 78

A) Environment according to Nature and Composition

B) Environment and human beings

Traditions and Cultures: 80

Means of earning living and profession: 81

Education and Learning

Ascertaining their Religious Level:

Ascertaining Whether There Are Other Missionary Activities Around: 82

Research Three 85

The Third And The Fourth Pillar: Means and Content

Third Category: Features of Daawah 85

Research One: Features Firmness and Softness

Research two: Balance and Moderation 89

© Islamic Online University

Balance with regards to the practitioner and himself

Balance in calling others: begins with the most nearest relation to the nearest and downwards

A call to those who live around the practitioner

General balancing and moderation

Research Three: Independence and Unblind Following 93

Research Four: Universality and comprehension 96

Division Two: Understanding of Daawah in Our Contemporary World 99

First Category: Daawah Curriculum and Its Divisions

Research One: Definition

a) Mankind Special Curriculum

b) Falsified Religious Curriculum:

c) Man Made Religious Curriculum:

Research Three: Nature of Curriculum 103

Research Four: In the Area of Columns

Research Five: Curriculum in terms of intellectual utilization 105

Curriculum Accompany by Interrogative, Refutable and Approval Method:

Sensational curriculum and interrogative method:

Rational curriculum along with interrogation:

Reservation Analogy 112

Some interrogational benefits in attracting invitee:

Sensational Curriculum: 116

Areas Where Intellectual Curriculum Operates

Second Category: Means of Daawah 119

© Islamic Online University

Research One: General Definitions

Firstly: Definition of means

A) Idiomatic Definition of Means

Secondly: Methods of Daawah 120

Idiomatic Definition of Methods

The disparity between means and method:

Research Two: Examples of Means of Daawah 121

Firstly: individual means

Script:

Letters:

Presentation:

Secondly Collective Means: 127

Third Category: Methods of Daawah 128

Research One: Loving Method

Usages of this method in the Qur'an:

Research Three: Confrontational Method

Research Four: Gradual Method and Simplicity 133

1. Gradualness:

Gradualness in accordance with the categories of the invitee:

First Category: Ordinary Persons 136

Second category: People who lacking of understanding 138

a) Simple Method

Simplicity in Salat (prayer):

Cautions of Simplicity:

© Islamic Online University

Research Five: Implicational Method by Action 141

Distinguished features of the method:

Practical Example of this method:

Research Six: Implication Method to Leave an Action 145

Practical examples from the tradition of the Prophet (pbuh)

Practical Examples:

Research Seven: Resolution Method 146

Research Eight: Attractive Method 147

1. Eloquence
2. Opposite Method:

Practical Examples for Attractive Method:

Research Nine: Appearance and General Quality 154

Research Ten: Laughter and Funny Method 154

Sum up of daawah methods: 156

Research Eleven: Criticism Method 157

Introduction:

A) Segregation Method:

b) Postponement Method:

C) Selfishness Method:

Forth Classification 161

Samples of problems and challenges of daawah in the recent time

© Islamic Online University

Research One: Some Problems and challenges

Firstly: Internal Problems and Hindrances:

A) Problems or Hindrances which confront the practitioners in particular:

B) Problems or impediments confronting the practitioner and daawah in particular:

Secondly: External Challenges: 166

Research Two: Orientalism 167

Some Means and Methods of the Orientalists:

Research Three: Challenge paused by the Missionary 171

Some objectives and means of the missionaries:

Fifth Classification: Examples of the awaked call and its schools 176

Research One: Musab bin Umair and his school 177

His Name and Lineage:

His Daawah School (curriculum):

His Devotion and Patience:

Braveness:

Humble dialogue and gradualness:

Research Two: Reign of the Tabiyeen (immediate successors of the companions) 184

A) His Name and Lineage:
B) Companions from whom he reported:
C) His wisdom and blessings
D) His methodology and curriculum were based on solid knowledge and vast acquaintance:

Teaching as means:

Different Separable Examples from his School:

1. Personal attractive method in Al hassan daawah curriculum:
2. Preaching method and interaction with people 'sensational curriculum':

© Islamic Online University

His death:

Research Three: The Middle Age

190

Abdullahi bin Mubarak and his daawah school:

His Name and Lineage:

His curriculum in daawah:

His vast knowledge and means of spreading it:

Travelling and movements:

His knowledge and how it was acquired:

Among his successful means of daawah is: preciseness and protection of practitioner's reputation among people.

Curriculum of using reasonable method:

Notification and sensational method to attract the invitee:

Research Four: Current Contemporary

196

Hassan Banna and his daawah school

A flash back of his time:

Childhood:

His father:

His mother:

Her live hood and its impact on composing a practitioner personality:

Systemised group working curriculum of daawah:

Dialogue method with opinion leaders for prevention of foreign infiltration:

His Complete School of Daawah and its Curriculum:

The universality of daawah curriculum and its various methods and means

Daawah Movement Activities for the Organization:

© Islamic Online University

Daawah Curriculum for the Compositional Stage:

Structural or Compositional Daawah according to daawah responsibility

Curriculum of tighten relation ties with Allah and development of Islamic polished personality:

Fundamentals of the daawah and pillars of the allegiance:

Fundamentals:

Daawah Correspondence and Palestine

The Palestine letter in rejoinder to England white paper:

A Message to Tah Husein:

Conclusion Word 213

Preface

All praise is due to Allah, who sent His messenger with Da'awah (Mission) for the purpose of enhancing the living state of Mankind, flourishing and guiding them to the right path. Almighty Allah said: **"And as one who invites to Allah's (grace) by His leave and as a lamp spreading light".** Al Ahzab 33:46

Peace and blessings of Allah be upon His Prophet who called to Islam and ordered believers to continue the same in the right direction saying: *"convey the message from me to others even if*

© Islamic Online University

a single verse".[1] The Prophet also urged those present (at the time) to convey the mission with knowledge to generations to come. For some listeners may have better understanding than the conveyers due to the fact that time and people change as life moves on. For this reason he said: *"...the present should convey (the message) to those who were absent, the beneficiary may understand it better than the conveyer".*[2] Emphatically, did not only urge the conveyance of the message but rather pray to Allah for goodness, betterment and blooming for he who carries the message to others: *"May Allah bloom a person who heard from me a word (hadith) and memorized it well and deliver, it might be well understood by the addressee than the addresser".*[3]

In the early days of Islam, Muslims were known to be practical to the teachings of Islam till its light reflected all living space on the earth. Effects of this flourishing has embodied in all sphere of life, be it infrastructure, culture, tradition and language. Even in the so called western civilization with all what it entails regarding science and technology. The brand, characteristics and footprint of Islam are clear and manifest for every one to see, let alone to talk about its contribution and clear reflection in physics, chemistry, geology, archaeology and zoology of which the world today is pride off.

Muslims of the early days did not segregate between Da'awah (mission), knowledge and their practical life; instead, they merged them together as one garden with a common source of irrigation on which they are all feeding. In that respect Da'awah was boot to boot with their knowledge, profession and practical life, and it was also not separated from their general character, people's private life was in itself a da'awah or a means of da'awah}[4].

Consequently, that had been the Prophet's (PBUH) curriculum and style in da'awah. His conduct, knowledge, and daily activities were all directed to serve the purpose of da'awah, and it is the manifestation of Qur'annic curriculum ordained to the Prophet (PBUH) which he put into practices as quoted by A'ishah the wife (MABPWH) saying in a reply to a question about his (PBUH) conduct "... *his conduct was the Qur'an*).[5]

---

[1]. Al-Bukhari in the book of prophets (50) in relation with Isralist Hadith No 3461 – Al-Fath 6/496

[2]. The previous reference book of knowledge Bab ruba mubalag au'aa mina sami (9) al-Fath 1/158

[3]. Musnad Imam Ahmmed 1/437

[4]. Manahijl Hayat (Islam) for the author p 118

[5]. Muslim in the book of travelers 139

© Islamic Online University

Many writings on da'awah have been in public domain with a little impact on their conduct and daily activities. Owing to this reason, many of these writings are in reality, by and large theoretical than being a reflector. This has been the norm of all writings by which the authors themselves do not practically follow what was edited by their own hands or even conceptualize the possibility of putting it into a reality, to the extent that, even if one of the said authors is called to practically manifest his ideology in one of his books he may see it difficult!! The reason being that, whilst writing did not factor in the implementation aspect, It could be also that, in reality he in person never experienced daawah; only quoting and transcription from illusions which has nothing to do with reality.

This has been the norm of many da'awah books. To the extent that people think da'awah is just a mere writings, speeches, religious summons and illusions which just give emotional and passion feelings and nothing else.

That resulted into complains which paved grounds for da'awah practitioners and those who have been engaged in studying da'awah to specialize in the subject to obtain high certificates.

But in this book, I would like that all what would be written to be real and easy for implementation by featuring new ideas whose expression would be simple in its indication and implication to revive in the practitioner a living conduct that matches with realities of the people. This book will also serve as a guide for a student who has no teacher; it dialogues, communicates, resolves ambiguity and offers solutions to all questions that may arise. It is not meant to benefit only the practitioners, students of da'awah and their alike but the world at large. As it will find a losing object for the owner, quench his thirst; provide fertile soil for crops, allow establishment of good principles and make branches out of them as desire, as well as it is based on a firm and solid knowledge which allows for deduction... for example: it has simplicity that moves with the contemporary and follows new editions in development, growth and invention. If I chock success with this work that is the work of Almighty and if it turns otherwise that is my extent of effort. And all critics are highly welcome.

Nevertheless, in spite of the summation-which may not hollow the content -I tried to compile in this book a large number of principles, fundamentals, curriculum, methodologies and means of da'awah as much as possible to enable a da'awah student have equal grounds with a practitioner. For example: I tried to be more objective and realistic with the subject matter than being illusionist that may not bear any fruit by not featuring things that are unrealistic when it comes to implementation. That is so because of my belief that Islam is both knowledge and practice. More so, when Allah revealed it as curriculum of life for mankind, it gives them a clear direction and insight of life after death. It is the only curriculum that brings the two lives together as well as given equal balance when human right issues are concerned, such as the

© Islamic Online University

right of the soul and the body, not to talk about the right of others. Here is the Prophet (PBUH) laying down a balance principle of conduct for ibn Umar as narrated by ibn Umar himself saying: *"the Prophet (PBUH) said to me: wasn't I told that you do pray all night long and fast all day long? I replied yes I do. He then said: if you do so, you invade your eyes and fatigue yourself, (know that) for your soul a right on you and for your family a right on you, thus, fast alternatively, sleep for some part of the night and wake up and pray"*[6].

This is the Islamic curriculum for da'awah which stands for modesty without going extremely right or left, no over or under do. That is what we urge du'at (da'awah practitioners) to emulate; knowing that Allah made this Ummat justly balanced in spite the fact that, it is the last generation of the generations, but very modest in its curriculum, in all its endeavors, both in faith and worship and in all sphere of life. **"Thus, have We made you {true Muslims – real believers of Islamic Monotheism true followers of Prophet Mohammad (pbuh) and his Sunnah (legal ways) a just (and the best) nation, that you be witness over mankind and the Messenger (Mohammad pbuh) be a witness over you…".** Al-Baqarah 2:143

May Allah reward reader, writer, printer and whoever contributed in any divert way to the publication of this book?

13/Ramadan 1425H

27/10/2004

Umu Durman Abu Sa'ad

[6]. Al-Bukhari in the book of Tahajud bab (19) Ma yokrahu liman trak qiyamu lail No 1153 – al-Fath 3/38

© Islamic Online University

Introduction

This is to acquaint a potential reader with some aspect of da'awah which will enable him to have a clear cut understanding to the issues. The introduction will focus on the following topics:

- Understanding Daawah
- Legal ruling on Daawah
- Importance of Da'awah
- Stages in which Da'awah went through

Firstly: Understanding of Da'awah:

A) **Linguistically,** Da'awah is an Arabic word that has many meanings. Some of these meanings have same direction and others not. We shall mention each of the both for the sake of comparison and seeking more of the linguistic heritage...if anyone looks into Arabic Dictionary, he will find that: the word (Da'awah) comes a times meaning da'aa (noun) as it comes also with the meaning du'aa (prayer) which has meaning of worship or call. Consequently, the word da'awah (a call) to something is also like a call to a table of food. Da'awatu also comes with the meaning 'say' as Antar's ibn Shadad al-Abaasi says:

Da'awatu comes as a request; this can be found when Allah ordained the children of Israel to sacrifices a heifer. They said: **"beseech (id'u) on our behalf Thy Lord to make plain to us her colour." Al-Baqarah 2:69** Which means ask on our behalf your Lord... when da'awah is mention once it means supplication (du'au) like the saying of the Prophet about memorization and comprehension of supplication that da'awah is answered when it comes from sincere Muslims *"... their da'awah encompasses around them"* [7].

One of the meanings also is Al athan (call for prayer) it is an announcement that Salat is due. Another meaning is propaganda –for it better usage not otherwise which is common- as Prophet was quoted to have said: *"...call by using Islamic propaganda"*[8] it means I call you with

---

[7]. Ibn Majah in the book of Manasik (56) Hadith No 3056 2/1016 and imam Ahmed No2253 5/183 and Al-Dirami in his preface bab No 24

[8]. It is agreed upon, Al-Bukhari in the book of beginig of revelation bab (6) Maktabat Al Salafiyah Cairo 1380H 1/23, Muslim the book of Jihad and al-Sair Hadith No 74, Sharhi Al Nawawi 12/107 published by Al ifta Al Saudiyah without date

© Islamic Online University

Islamic daáwah. That is the word shahaadah for embrace Islam... there are a lot of meanings for the word da'aa (to call) which we don't want to boarder you with in this few pages. [9]

B) Technical and conversional understanding of Daawah

In the item (A) linguistic meaning of daawah in Arabic language was provided to put the reader on focus. Nevertheless, technical and conventional meanings are also not of less important in order to keep you on a solid understanding of the topic.

Daawah according to scholars has a lot of Technical and conventional meanings owing to their variation in understand daawah in terms of its indication, implication and what the objectives are; as to whether it is Islam in itself, propagating, presenting and teaching of Islam to the entire mankind. The first meaning is incorrect because it is daawah which presents, teaches and calls to Islam, thus, daawah can't mean Islam.

Indeed looking at the size of this book, we can't go further presenting more meanings, but as we move along, good experience will come to bear on the field as specialist.

To begin with, daawah is an educational activity that aims at spreading Islam through teaching and presentation to people in the right direction; with sound knowledge and modern methodology which moves side by side with development.

This definition is closer to the meaning of daawah than any other meanings, because a technical meaning should be comprehensive enough to pro vide the reader with all principal elements of the word defined. This of course has been given by the definition.

Taking the word 'act' for example, one finds that Islam is based on action which necessitates movement. Daawah can't be organized without action which is the basement of Islam. Therefore, daawah could be only understood when the practitioner dedicates his life for, by taking it to the door step of the recipients with sound knowledge based in addition with practical experience. Thus, who hasn't been practically on the ground would not have correct picture even though has more information on the subject. Because piece and pieces of this

[9]. For more information see Lisan al Arab Mutawir item (Da'aa) 2/1380 publishe in Cairo without date

© Islamic Online University

religion are only understood by field workers who perpetually struggle for its course, along side with their families and external relations.

This discovery would never be recognized by people who sit back reluctantly. Realization of this Deen would be achieved only by action and commitment not by acquisition from Shieikhs (Islamic Scholars) then sit back unconcerned or seeking monthly income with.[10]

Islam is a religion that stands on feasibility studies and planning but not at random without strategically plan been put in place. This is why the first verse to be revealed in connection with Islam came with emphasis on learning and I quote: " **Read in the name of your Lord**.....) Al-Alaq 96:1-5 as much as it's stands for knowledge, consequently, its stands for action as well. At-Taubah 9:105 states: "**And say: (O Mohammad pbuh) do deeds! Allah will see your deeds and (so will) His Messenger and the believers...**" and actions in Islam are accepted only when they are perfectly done. Hadeeth *"Verily Allah likes if one of you does work he should do it perfectly"*[11].

A daawah practitioner who conveys the message of Islam to people by teaching its rules and correcting misunderstanding the people are having towards the religion should only do so in accordance with a curriculum based on a firm knowledge and perfection using modern methodology that has simplicity and potential to match with any incoming developments...

Daawah practitioner should also be one of the best among the Muslim community in terms of knowledge, culture and ethics and should not be a lazy, idle or extremist.

The early Muslims who raised the Islamic flag to every part of the world (east and west) were knowledgeable broad based and active as narrated by their own selves. I quote: "at our time, none of us learn more than ten verses of the Qur'an until those (verses) are manifested in his daily life. We acquire knowledge and put into action"[12].

This is the technical definition of daawah by which hopefully, enough has been gathered to discover what daawah really means.

---

[10] . Fi Zilal Al Qur'an Saeed Qutb 3/1730 ,96, Dar al Sharq Cairo 1400H/ 1980

[11] . Kenzul Amal Fi sunnani al Aqwal wa al Afal 3/907 Muasat al Rissalah Beirut 1399H/ 1979

[12] . Jami'u al Bayan fi Taafseer al Qur'an 1/27 for Ibn Jarir al Tabri, Dar Hadith Cairo 1407H / 1987, and Ibn Katheer Dar Hadith Cairo1408H / 198

© Islamic Online University

Secondly: Ruling on Daawah

In understanding the linguistic and technical meaning of daawah, it becomes necessary to know the ruling pertaining to its being obligatory or recommendable act?

Scholars hold different opinions, some are with the view that it's Sunnah (a standing order), others say it's Fard Kifaayah (voluntary) and some others consider it to be personal obligation (Fard Ain)[13].

By these rulings all of them may be right in a way and be incorrect in another way.

For the time sake I would like to summarize the ruling to pave way for easy understanding.

Daawah becomes personal obligation owing to the following conditions:

a) **In the case of personal daawah**

This is what has been term 'Al amr bil maaroof wa nah'I anil munkar' (to urge towards good deeds and to discourage wrong doing) in such situation it is considered to have personal obligatory nature which necessitates upon each individual to carry out daawh according to one's field of work, level of knowledge, personal experience and considerations as to what is wrong doing in one's view that others may not have insight to.

It might be that, what is known to a medical practitioner may not be known to a sports person, like wise, what may be pertaining in commerce might not be the same with bakery and their feelings also varies. Thus, every one of them becomes responsible at his confinement. Consequently, that is how daawh suppose to be as a complementary body where every one works hard to reform his people in every single aspect of their life.

When daawah is been practice this way, that makes it unique and outstanding. On this basis we could realize the recommendation from which Almighty Allah distinguishes this nation among all nations. Allah says in the Noble Qur'an: **"You (true believers in Islamic Monotheism) are the best of people ever raised up for mankind; you enjoin Al-Maruf and forbid Al-Munkar".** Al-Imran 3:110 owing to this fact, Muslims attained assumption of been witness over rest of the nations. As it is admitted by all, bearing witness is accepted only from a just person, " ...

[13]. Fiqh Dawwah 1/47 Madhal ila Ilm daawah al Bayanun p13 Mohammad Abu Fath Mu'assatul Rissala Beirut 1412/ 1999

© Islamic Online University

consequently, We place you as the modest of the nations, for you to be witnesses on them and the Messenger as a witness on you". Al-Baqarah 2:143

There are a lot of evidences to prove that daawah is a personal obligation, but at this venture we will mention some but few, take for instance, the divine command to Prophet Mohammad to convey the message to people **"O He Who was sent, convey (to people) what was revealed upon you by Your Lord"** Al-Ma'idah 5:67 other evidences from the tradition of the Prophet say: *"convey (message) from Me if even a single verse one happen to know"* [14]

The prophet was so emphatic on this type of daawah which centered on individuals whose role in the society was to command for what is good and eschew what is wrong by saying that *"...you would command what is good and eschew what is wrong otherwise, you wait closely for a general torment of Allah!"*[15]

Necessitation of personal daawah –as mentioned-negates its being confined with only some caliber of people who do not allow others to share the responsibility. But rather it is for the general public of Muslims, in accordance with their individual's ability of knowledge, capability, knowing of what is true and how to disseminate the information to the receiving end. This is not to say anyone at all -even who has no idea –but it is for those who are in position to ensure authenticity of what they disseminate; even though it's not fatwa (legal opinion) but a mere impart .

b) In the case of collective propagation

Ruling as a partial responsibility has a mutual nature between personal and voluntary obligation - which would be explained later- this is a division based on textual fact, Almighty Allah says: **"And It is not (proper)for the believers to go out to fight (Jihaad) all together. Of every troop of them, a part should go forth, that they (who are left behind) may get instruction in Islamic religion..."** At-Taubah 9:122 The word group in Arabic has been given variations of meanings in Tafseer (illustration) generally; it means a bigger digit of every number without limitation, as found in many areas in the Qur'an **"Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a part of them (Jewish rabis) use to hear the Word of Allah..."** Al-Baqarah 2:75 Most often it is used for majority, **"And eat up not one another's property unjustly (in any legal way)..that you may knowingly eat up a part of the property".** Al-Baqarah 2:188 p1

---

[14] . it is agreed upon, Al Bukhari sharh fathi al baree, in the book of the Prophets (50) 6/496, sahih Muslim kitab al masajid hadith No 497, Al Tarmeez kitab al ilm bab No 13, al Dram fi al muqadimah 46, Imam Ahmed 2/159

[15] . Abu Dawood kitab Malhim bab No17, Al-Tarmeez kitab fitan bab No9 Imam Ahmed 5/388

© Islamic Online University

Another Qur'annic example on the usage of the word 'party' for majority as it is mentioned in connection with number of people who would enjoy paradise and those for hell fire. Both numbers are great because all people were being gathered at the time. Allah says: "**...When a party will be in paradise and a party in the blazing fire...**"Ash-Shura 42:7 what has been mention so far are all in connection with personal obligation on collective level.

Now let's look at another expression of the word 'party' in context where it is used to mean smaller digit of number. Normally, this expression is most often antecedent by a particle Min (from) which gives indication of a proportion (few of a whole)[16]. Glancing through Qur'an one finds this linguistic meaning been often used **"A party of the people of the Scripture (Jews and Christians) wishes to lead you astray..."** Al-Imran 3:69 indeed, herein Qur'an informs about the wish of a group among people of the scriptures for Muslims to turn back from the religion. This wish of course, was expressed by some of the people of the scriptures not all of them.

Further more, Qur'annic narration on the battle of Uhud says: **"Then after the distress, He sent down security for. Slumber overtook a party of you while another party was thinking about themselves..)** Al-Imran 3:154

Showkani in his illustration to the meaning of the 'party' stated in the verse says: party in this context is used for single purpose as well as for majority[17]. In the case of punishing adulterer/fornicator Allah says: " **And let a party of the believers witness their punishment...**"An-Nur 24:2 coming back to the both meanings and assumed that all Islamic nations are one entity in their affairs, then daawah becomes imperative obligation on every individual as a collective responsibility. Therefore, in case there's an institution that educates and offers specialization for students on daawah, then the obligation which supposes to be on neck of the whole nation would be lifted and now turns to be a sole responsibility of the said institution. In that they form the group that is mentioned in the Qur'an.

Thus, 'a party' could be scholars, missionaries or institutions that engage in dissemination of daawah to the people through publications, educative machinery and giving practical training to enable change misinformation and conception that are confronting Muslims. Institutions such as ministry of endowment and Islamic affairs and mosques, universities and colleges that graduate daawah practitioners, similarly, social and charitable organizations that also render humanitarian services in diverts way are not left out in the obligation.[18] In short, this is the

---

[16], see lissan Arab for Ibn Manzur item (tawaf) 4/2723 previous reference

[17]. Fath al Qadeer 1/397 Mohammad Ali Shawkani Beirut without date

[18]. for more info, Manhaji taqdeem daawah for the author p5 1st Ed book center Cairo 1991

© Islamic Online University

summary of the meaning allured to the word 'party', In addition to the personal daawah 'Al amr bil maaroof wa nah'I anil munkar' (to urge towards good deeds and against wrong doing).

c) In the case of public Daawah

Public daawah is also obligatory in the sense that, in there, daawah has the opportunity and potential of reaching every corner on the earth, using facilities that are capable of attracting huge number of the public; through the utilization of all kinds of public address system, such as electronic and printing media, internet and websites.

This type of daawah has the ability to disseminate information too far out reach with different instrumental facilities that are much educative in teaching and presentation of Islam to the general public with less cost. In that, people will have no justification for not having information about Islam due to the fact that, Islam was sent to the entire mankind. **"And We have not sent you (O Mohammad PBUH) except as a giver of glad tidings and a Warner to all mankind, but most of men know not"**. Saba 34:28

This very meaning was also announced by the Prophet (PBUH) saying: *"I swear by the one in His hand Mohammad's life is that, none of this Ummah (nation) would have information about me then died without believing in that which I have brought, unless he is one of the companions of hellfire".*[19]

Indeed, this is the ruling on daawah in brief. I might have gone a bit length owing to its importance, difference of opinions held by scholars and more critical question raised by the general public on the subject matter as to whether daawah is an obligatory act or not! So far, what has been presented could also mean that, daawah could also be a collective responsibility. If some people carry it out then the obligatory nature would be lifted from the shoulder of the rest.

All that have been said is summarized below in a form of a chart to ease the understanding.

Thirdly: Importance and Rewards attached to Daawah

Islamic call, it is a call that came through Prophet Mohammad (PBUH) from the Lord Almighty as a curriculum of life to the entire world whose reward is obtained at the meet of the Lord Almighty hereafter. Daawah derives its importance from that of Islam due to inter relation. Daawah show cases Islam and call people to it. with dawah information about the religion gets to people of which a misguided person finds direction, an ignorant gets knowledge, a

[19] . Muslim fi kitab al aymaan, sharh nawawi ala risalt nabiyina Mohammad (p) 1/93 Dar Ifta Saudiya wihtout date

© Islamic Online University

complacent gets awake, people are reminded to keep on track, a dedicated person gets more strength to his elbow, a weak gets strong, truth stands and falsehood perishes, a needy gets relief, a victim gets justice, a stranger gets security, and helpless gets hope. It also defends the society against brain wash, extreme ideologies, evil doctrines, gives Muslims stay on the earth, deliver them from their sinking ship and with daawah benefits are being obtained and corruption been repelled. In daawah moral values are seeded, good cultures and traditions are being rooted, conducts are being disciplined. It also unifies the rank and file of Muslim's society under one umbrella, helps in building good society through good orientation.[20]

Moreover, the Islamic religion is the source of Daawatul Islamiyah in terms of faith and law. The need of people for this sharee'ah is so critical than any thing else. Thus, nothing wealthier to people than knowing what was brought by the Prophet (PBUH) implemented in his daily life; call others to, enduring patience, going at length to persuade whoever turns back till he returns. In deed, the world can't dispense without daawah because no happiness could be achieved without crossing this bridge. The importance and significant of daawah are manifested in repelling corruption, defense, orientation, giving good directives and advising against evil acts. Because it is nothing but a designed service to individuals and organizations and corporate bodies of Muslims society seeking protection and guidance against misleading from the path of Allah, going astray, transgression, mischief, disbelieving and apostasy. The haste and delay remedy for this menace, is the wish to save Islamic society from disunity and collapsing through blockade of corrupt factors.[21] As it is happening in non Muslim societies, more especially, in the western society where all human values are been cast behind. As a result, families are falling apart, loosing meaning to their own existence, replaced by under-dress code and social immoral relations except few. All these are happen because daily life is not based on religious grounds.

In daawah, one finds strong defense for good deeds against evil act and falsehood, therein, protection is given to daawah practitioners as well as an ordinary person as stated in the following verse " **...And if Allah did not check one set of people by means of another the earth would indeed be full of mischief. But Allah is full of bounty to the Alamin (mankind, Jinn and all that exists)"** Al-Baqarah2:251

Among the important features of daawah is guidance against doing thing arbitrary without any sense, there is the Prophet (pbuh) manifesting this in a good picture by saying: *"The example of myself and the example of you, is like the example of a man who lighted a fire then grasshopper*

---

[20] .Miftahu Dar Sa'aadah 2/2, Ibn al Qayim al Jawzi, Dar kutub Ilmiyah, Beirut without date

[21]. Fiqh Daawah ila Lahi 1/63, Abdul Rahman Hibnakah, (al maidani 1st ed 1407H- 1996) Dar al Qalam Syria D

© Islamic Online University

and butterfly were falling into it and he is defending them against it, I take the weak among you from the fire and you are getting out of my hand".[22] It is agreed upon

This is how daawah to Allah affirms its reputation showcasing its importance as we saw in the previous points composing the society in all aspects of life towards progress like the way Allah decreed for it to be in the best modesty with all good.

Fourthly: A short flash back on historical stages and evolvement.

Daawah is a professional job for the messengers right from Adam the first father of mankind, through Prophet Noah as the second father of mankind and end with Mohammad the seal of all the Prophet (peace be upon all of them) **"Messengers as bearers of good news as well as warning in order that mankind should have no plea against Allah after the (coming of) Messengers. And Allah is Ever All- Powerful, All-Wise" An-Nisa 4:165**

Throughout the ages no nation or period of time past by without experiencing daawah from a prophet who will give to his people good directions, warn them against evil act and prepare good grounds leading to the right path, as it was mentioned in the Qur'an **"Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them" Fatir35: 24**

God Almighty being impartial judge has never taken any people to account until a messenger was sent to give guidance to the right path and warn against evil **"And Allah will never lead people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allah is all knower of everything"**At-Taubah 9:115

This is just an example of right and preservation of honour giving to people **"...And We never punish until We have sent a Messenger (to give warning)"**Q Al-Isra17:15

I am not going to present historical events of the past prophets because that has its own books,[23] but I will only mention important developmental stages at the time of the Prophet Mohammad (pbuh).

---

[22] It is agreed upon, Al Bukhari, bab al Raqaa'iq (26) al Inthayi anil Ma'aasi, al Fath 11/316, Muslim fi kitab al Fadaail Hadith No 17, al Nawawi 15/50

[23] Tareeh Daawatul Islamiyah, Jameel Mansoor, 1st ed 1407- 1987 published at Madeenah al Munawarah, Manhaj al Anbiya fi Daawah, Rabeei ibn Hadi, Dar Salafiyah Madeenah al Munawarah first edition 1406- 1986 p27

© Islamic Online University

Stage one: Dissemination of Daawah:[24]

The first reflection of daawah was when the Prophet Mohammad started receiving revelation in the cave of Hira as it was reported by A' isha the wife of the Prophet on revelations: " The first sign of his daawah was in a form of having good dreams, he had never dream unless the content of the dream comes like a day light (confirming the subject matter in truth) then after he adopted isolation way of life, most often at the cave for devotion only came home to see the family and then returns back, until light of the truth was visible to all.

While in the cave an angle came onto him, commanded him to read,

He replied I did not know how to read!

The Angle then covered me up in a tied manner till I became exhausted, and then freed me.

And said again: read

He replied I did not know how to read!

The Angle then covered me up in a tied manner for the third time till I was exhausted, then freed me and said: **"Read! In the name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous"**. [25]Al-Alaq 96:1-3

Stage two: Organizing Daawah[26]

Thereafter, daawah started in secret and hidden form but of course in continuity of purifying and refining the incoming members from whom positive signs of response, intelligence and keeping secrete were sighted. This was to avoid be apparent and easy prey to the hostilely opponent.

---

[24] We mean by this Allah has informed His Prophet and sent him with the message to the mankind even thouth he was not given go ahead at that stage to announce it

[25] The Hadith is agreed upon, al Bukhari, book beginning of revelation, Hadith No3 bab 3 al Fath 1/22, Muslim fi kitab al Ayman Hadith No 252, Anawawi 2/973

[26] We mean the Prophet began to build up group of people who will carry the daawah flag, even though it was in secrecy for the purposw of gaining grounds

© Islamic Online University

The secret in chosen credible members at this stage was very crucial because any new movement, be it doctrine, revolution for change towards good or ideology which was not known to people must have around it people who are very committed and strong enough to defend its security and the security of its members.

Unlike if the daawah had been known practices to the people by rectifying some portion of their tradition or correcting some anomalies in the curriculum of the life style wouldn't it have that level of secrecy at its beginning?

For this reason, the Prophet started inviting those from whom he sense some kind of good responses, so he invited Ali from the youth, Abubakari from the men and Khadeejah from the women side, hence the invitation gradually continued targeting best people within the society until it had a reasonable members. As a result, there was a great need for a meeting place wherein they could be learning more about the religion not for only to be in position of extending it to other but to equip against unexpected challenges. More so, have peace, stability and security for continuation and progress in the new doctrine. Thus, house of Arqam[27] was chosen for the purpose for it's strategically point in terms of prudency, security and protection of their life and property. Reason being that, Arqam was a Makhzoomi and the clan he belongs to was not in good terms with Banee Hashim so the place might not have attendant from Banee Hashim which made the house more secured. Generally, the house became the main meeting point and served as the first school for early companions.

The main task and activities carried out by the house were as follows:

1. Educational curriculum was given much concentration to seed and rooting the new doctrine. Owing to the fact that, they were just at the threshold of casting idol worship behind.

2. Illustration about the right attributes and good names of Allah.

3. Teaching and training of Qur'an recitation in its authentic form.

4. Explanation of some Qur' annic text in connection with correcting their faith and disciplining their conduct. Then after Salat was imposed.

5. Good and effective planning for the success of Daawah in secrecy.

Generally, this school, as Sunnah and Islamic historical books described it to be, was based on accurate planning, effective administrational system and long term strategically plan to

[27] The previous reference

© Islamic Online University

establish Islamic notion. Without any exaggeration, Islam had never known arbitrary and unsystematic in doing things. In spite the fact that, some people with Islamic identity were later found guilty of such behavior.

GOALS AND OBJECTIVES OF THE STAGE

The main objective of this stage was to ensure well fare of its potential members and smooth dissemination of the new religion under high secrecy. We would mention some few points here only:

1. Keeping the newly converts away from sight of the enemies and their possible hazards.
2. Preserving the daawah in secrecy to stabilize the environment.
3. Ensuring security to enable it affirms its root.
4. Training and teaching about tactics of daawah for the newly converts to acquire more information.
5. Presenting possible hindrances expected to encounter and how to over come them with strong proofs.
6. To distance the newly converts from the polluted environment so that they become as clean as pure water. This meaning was declared by the Prophet Mohammad (pbuh) at the end of his turn saying[28]: "I *left you on the white path, its night looks clear in brightness as day light; none deviates from it unless he goes astray*".[29]
7. Strengthen social ties with the religion through gradual education.
8. Using high innovative methodologies to attract more converts to Islam.
9. To inculcate the spirit of being pride of Islam, steadfast and advocator.
10. Presenting Islam in a very cautious manner by tidying credible relation between the newly converts and themselves.

---

[28] Ma'alim Daawah fi Dau'u Nabawi the previous reference

[29] Musnad Imam Ahmed bin hanbali 4/126, Ibn Majah fi Muaqadimah (6)

© Islamic Online University

Indeed, that is how daawah started at its organizational stage, attracting, uniting and consolidating people until it became stronger and firm by huge number of Muslims including some notable men who were influential in their tribes such as Umar ibn al Khatab, Hamzah and their alikes. Thereafter, daawah moved to another stage.

EXECUTIVE STAGE OR PROPAGATION IN OPEN:[30]

In spite of the fact that, for good three years, daawah was moving at a very slow rate due to the secret nature of the organization in which daawah was been carried under the darkness of night through narrow outlets. The pioneers were never exhausted or even lost hope but rather very anxious to see the day the Quraish and the idolaters will embrace the light.

Considering very well that secrecy is a major crippler to the natural development of any new organization and daawah in this sense also had its fair share. More specially, being it a doctrinal movement that carries truth in the face of falsehood. Thus, whenever the secrecy is lifted, for it to gear freely towards perspective converts it chucks a remarkable success. So they were so anxious to move into open propagation, asking themselves a lot of questions as why even others whom they considered to be on the falsehood were professing theirs openly. Did Islam deserve that suppression? Why is it been hidden from people? Is it not a true religion that needs high speed to spread in order to cover entire mankind with it bounty blessings?

Base on the aspirations and internal reactions among themselves the state of secrecy did not last long owning to Umar Ibn al Khatab's (the distinguisher between the truth and the falsehood) acceptance of Islam, as a result, the awaiting aspiration translated into reality which came along with more hope, tranquility and stability to the hearts of the Muslims. He (Umar) announced this change addressing the Prophet Mohammad (pbuh) that: *"Oh the Messenger of Allah! Are we not right, if we die or live? he answered affirmatively yes! I swear by the One in His hand my life, you (people) are absolutely right! You die or live by it, and then Umar said why hiding the truth? I swear by the One Who sent you with the truth we will go all out, and then we went out in two queues. One was led by myself and the other by Hamzah in whose hand a club like grinder until we entered into the mosque. Umar said and I looked at Quraish and at Hamzah, they (Quraish) were shivering of which had never happened before, right then the Messenger of Allah (pbuh) nick named me Farook (separator between the truth and the*

[30] Carrying out the daawah openly

© Islamic Online University

falsehood)[31]. When the time came for Islam to be announced and practiced openly it was by a command from the Almighty Allah to the Prophet (pbuh) to carry out and announce it openly under broad day light.**"Therefore, proclaim openly (Allah's Message- Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikin (polytheists, idolaters and disbelievers)"**Al-Hijr 15: 94

Yes ignoring the abuse, transgression and disturbances of the ignorant people and the idolaters which had no significant effects on him and focus on his mission.

This word was chosen by Allah for its linguistic meaning to give him some sought of training that would be of a great help as a man of the truth. In that, he will never be weakening by any challenge, truth conquers falsehood. This was spiritually strengthened by the Almighty Allah Himself. Imam Fakh Raazee commented on the verse. **"Therefore, proclaim openly"** means separate between the truth and the falsehood. Imam al Zajaaj also said the word 'Fasda'a' means make what you were ordered to do apparently.

The Arabic word 'Sada a' means to proclaim openly[32], as it is said: 'Sada a Bihaa' the separator Hafsa's father Umar bin Khataab had his fair position in this open proclamation when a great companion like Abdul Lahi bin Maswood observed that prestige in Umar's embracement of Islam, saying *"We became mighty by Umar's embracement of Islam"*[33] every good practitioner would never wait for his seed to be expiring whilst that of others is shooting up in house of Arqam. Of course, he will not wait but to compete by all means to promote daawah. Thus, postponing time may cause lost of opportunity of which its effect may go a long way to slow down daawah's progress. For this reason, when Allah messaged this express thunder that carries rush in time around the glob (fasda a). So the word (Sada a) gives this hurry with all strongness.

The Prophet at this juncture made use of the most effective communication system that had the potential of attracting bigger number possible of the people at the time. He climbed at a peak of mountain as an amplifier of speech to out reach far in announcing the religion openly.

This method was in a way to showcase Islam which was in hidden for good three years as the only prophetic school, which was in need of a tactics to avert the bad experience that was

---

[31] It was mentioned by Hafiz bin Hajar in Fath and attributed it to Dar al Qutuni, and to Ibn Abee Shaibah'history, Fath Baari sharh sahih Bukhari 7/48

[32] Tafseer Fakhr Razee 10/219 3rd ed 1405 – 1985 Dar Fikr beirut

[33] Bukhari Fath al baari kitab fadaa'il Sahaabat bab (6) Manaqib Umar bin Khatab Hadith No 3684 Fath 7/41

© Islamic Online University

encountered during that period. And as it is a requirement of every daawah to be continuously changing towards progress as time goes on, in order to be able to stand against any challenges. Therefore, when the time was up for the declaration of the daawah he climbed mountain Safa calling O morning!! Among the gathered crowed were messengers to convey the message to their masters. The Prophet (pbuh) said: *"O children of Abdul Mutalib, O children of Fahr, O children of lu'ee, do you see if, I inform you that there was an enemy at mountain Safah ready to attack, will you believe me? they said yes! He then said I am a Warning to you; at my hand is a great punishment! Abu Lahabi replied saying curse on you for the rest of your day!! You called us only for that.* Then after Allah revealed the chapter **"Tabat yadaa abi lahabi.."**[34] Al-Massad 111

The call was in a general form for all clans and tribes of the society. For this generality not to be at disadvantage of the call by making them feel idle, postponing thinking from each party, clan or tribe that: the responsibility of daawah would be carried by another which may lead in to slow in implementation. The prophet went ahead to remind and make the responsibility clear to everyone by mentioning individuals, families, clans and tribes by their respective names to create attention and awareness to the fact that the call is a general and a mutual duty with no exclusion. The prophet called upon them saying *" O children of Kab bin Lu'ee, deliver your own selves from the hell fire, O children of Murah bin Kab, deliver your own selves from the hell fire, O children of Abdul Shams, deliver your own selves from the hell fire, O children of Abdul Manaf, deliver your own selves from the hell fire, O children of Abdul Mutalib, deliver your own selves from the hell fire, O Fatimatu, deliver your own self from the hell fire, for I will benefit you not....."*[35]

A good Daa'I (practitioner) always starts with his own nearest relations such as wife, children and the rest of the family members, then to bigger family, external family before neighbours etc. People normally, do not accept calls from which closer relations of the caller were exempted. They should have preference to his admonitions and goodness than anyone else; simply because his good moral values and profile should be known to them better. Moreover, provide the necessary protection and cure for him, if that has no side effect on their personal interest as exhibited by Abu Lahabi and Abu Jahal with the Prophet (pbuh). For this reason Allah directed him to call first but immediate relations which of course the Prophet did **"And warn your tribe (O Mohammad pbuh) of near kindred"**Q 26:214 giving caution to the nearest clears off doubt in being favoritism and lenience to the nearest relations. Especially, when daawah

---

[3434] It is agreed upon, Bukhari Tafseer soorat Masad Fath 8/737, Muslim sharh nawawi Tafsee soorat Masad 30/83

[35] The two previous references

© Islamic Online University

deals with doctrinal and traditional issues to make amendment in conducts which has been part and parcel of the social live.

Imam al Qurtubi in his exposition to the verse (beginning with the close relations) said *"He specifically caution the close relations to break down the wish of other families and outsiders to abandon the call}*[36].

This stage of daawah continued till the Prophet (pbuh) emigrated to Madeenah. And then established Islamic nation in which daawah had a big boost up transformed huge number of people. The transformation did not happened at random or by chance but as a result of a sound grounding, well designed curriculum and very effective system been put in place in a consecutive effort of activities which led into establishing a nation that will have self mandate to go into accords, equipping and preparation of army and outline its futuristic plan that can address and write to other countries as an autonomous country. This autonomy was obvious in Prophet's (pbuh) writings to royal kings, tribal leaders and opinion leader as well as his call to them to the truth through presentation of Islam, showcasing its values and outstanding. Entering into peace deals and accords for the protection of the newly born Islam was also another example. These can be found in Sunnah and Islamic historical books...[37]

Amongst Aims and Objectives of the Execution Stage:

In the life span of daawah this particular stage was extremely crucial in the sense that it was the manifesto stage to bring into reality all that had been practiced hidden to be into openly practice for people to actually feel it in their daily life. Daawaah at that stage was the strong armament that gives publicity to the state, feeds the public with information about its achievements and carries out its policies to the door steps of people as well as portraying it in a good manner. Islam at this point may only concentrate on daawah along side with the state. Daawah which works towards constructing personality of Muslim individual in terms of culture, civilization, knowledge, efficiency, moral and ethic values, needs to be in position to carry out this good message to the rest of the world for the general benefit.

We will sum up objectives of this stage as follows:

1. Presenting and acquainting daawatul Islamiyah with the people in pure and flourishing without any curve or bend.

---

[36] Jaami al Ahkam Al Qur'an al Qurtubi 13/96 prvious

[37] For more info, Tarikh Tabari 2/644, al Kamil Lil Mubarid 2/313, al Bidaya wa Nihaya Ibn Katheer 2/372, seeratul nabwiyah Ibn Hisham1/56, seeratul nabwiyah fi Dau'u Masadir al asliyah 2/68 Dr Mahdi Rizq Lahi, 2nd ed 1424H

© Islamic Online University

2. Imposing daawah itself as a happening in reality based on publicity which ease the way for people to know it better.

3. Daawah had no objection than to go all out against falsehood, transgression and oppression by presenting strong e evidence against evidence and proof against proof to destroy them.

4. Daawh at that point was working hard in raising Islam's flag and breaking idolization through methods such as:

- Public appearance to strengthening power and helps Muslims to defend them selves.
- Direct address method to push people to accept it more.
- Use of challenging and visiting means to enable win potential called.
- The Prophet (pbuh) made use of roaming system patronizing commercial places and water dumps.
- Exemplary and intermingling style which made the people to be proud of Muslims conduct.

At the end of this summation of the execution stage it appears that it was a stage of rooting the foundation and deepening pillars in construction of the Islamic state. Thus, the Prophet (pbuh) was legislating laws and regulations to safeguard against loopholes, ensuring safeness of the road and affirming arms of the state. And these laws and regulations were been revealed by the Qur' an sequentially in accordance with rising needs of the people.

The Prophet (pbuh) was initiating Laws and regulations which are inconformity with the Qur' an, giving illustration, clarifying the ambiguity, specifying the generality and limiting the absolute. As it's mentioned in the Qur'an saying: **"And We have also sent down to (O Mohammad pbuh) the Dhikr {reminder and the advice } that you may explain clearly to men what is sent down to them, and that they may give thought".** An-Nahl 16: 44

Furthermore, The Prophet (pbuh) is a clarifier and legislator, many of the Qur' annic texts were revealed in a brief in regards to duties such as Salat, Hajj, Fasting, Zakat and many more were all been explained into details by the Prophet (pbuh) he said to Malik bin Huwairis *"Go back to*

© Islamic Online University

your families and teach them, command them and pray as you saw me praying[38]" may peace and blessings of Allah be upon him also said "*Take from me your sacrifice*"[39]

It's required from us by the Almighty Allah to take from The Prophet (pbuh) whatsoever he asks us to do, refrain from that he forbids and not only to seek judgment from him but to willingly accept the verdict. Failure to comply by the verdict signifies nothing than having a weak or fault in one's faith if not completely missing. Here are some evidences to appeal to what we said. Allah says: **"...And whatsoever the Messenger (Mohammad pbuh) gives you take it, and whatsoever he forbids you abstain (from it)"Q59: 7 "But no, by your Lord, they can no have faith, until they make you (O Mohammad pbuh) judge in all disputes between them, and find in them no resistance against your decisions, and accept (them) with full submission."** and Q4:65

Among those panel systems controlling affairs of the Islamic state is a law called 'trust of accord' which governs inter-relations and delicate social set up in Yathirb (Madeenah) like tribal wars between al Aus and al Khazraj and alliance with Jews.

The cosmopolitan nature of society warranted for the laws to come clearly with details in that, there wouldn't be any confusion or clash in interest, responsibility and specialization.

For this reason, the law came in details spelling out all the internal and external relations as it was in a form of explanatory pamphlet which made it perfect and governable amongst the Muslims. It treated the league between them and the Jews and also between them and other settlers around the catchment area of Madeenah. Examples of this are as follows:

Qur'an gave the non-Muslims living in Madeenah the right to merge with the Muslims in defense of Madeenah against any aggression. *(...that they have mutual support for whosoever up hold the accord...they have inter advice with regards to what is right not what is wrong and also strong support for transgressed...) As it specified the social relations on neighborhood (...that a neighbor is like a soul should neither be harmed nor sin against) that settling by them should be by their leave...).* Laws governing disputes were also not left out from the standing orders, but referred them where to channel grievances for redress in case of dispute or fear of corruption. Seeking redress should be channel through the Qur' annic and the Prophetic standing orders. Thu, the deal accords were centered on protection of life and civil issues or internal security issues saying *(...he who goes out is secured and he who remains in Madeenah is*

[38] Bukhari kitab al Dab bab 27 Rahmat Nas wa bahyim Hadith No 6008 Fath 10438

[39] Musnad Imam Ahmed 3/318, al Nisaa'I fi manasikil Hajj hadith No 220

© Islamic Online University

secured unless he transgressed or sin...that Allah and His messenger have protection for whosoever neighbored them) [40]

Looking at the size of this book we can not go further but to present some points on the constitutional principles which were stated in the code system[41]:

1. Organizing the state in terms of doctrine and religion (only for Muslims).
2. Organizing the state in terms of inhabitancy (for Muslims and non-Muslims alike).
3. Equality in general affairs.
4. Interdiction of harboring criminals.
5. Jews should not go on exit from Madeenah without a leave from the Prophet Mohammad (pbuh).
6. Interdiction of perpetrating aggression on honor and property.
7. Interdiction of have a deal accord with the enemy without the concerns of the other parties.
8. Interdiction of giving Qurash neighboring.
9. Death penalty against murderer.
10. Paying of contribution towards the state's defence.
11. Redeeming war captives.
12. Settling debts of liquidated persons.
13. Cherishing moral values.
14. Rights of adopting a doctrine and a religion.
15. Rights of neighboring.
16. Muslim's life is sacred such (Muslim should not be executed by murdering non-Muslim).
17. Madeenah should be respected as sacred land

[40] For more info, seeratul nabwiyah Ibn Hisham 2/64 the previous reference

[41] Seeratul nabwiyah fi Dau'u Masadir al asliyah 1/373 Dr Mahdi Rizq Lahi, 2nd ed 1424H the previous reference

© Islamic Online University

18. Seeking any interpretation or redress should be channel through Almighty Allah and His Honorable Messenger Mohammad (pbuh).

Sum up of the stages of daawah:

The aforementioned stages and developments through which daawah in the era of the Prophet (pbuh) past were according to circumstances of the time based on wisdom and critical analysis till it became matured. Therefore, it is not necessary or mandatory upon every daawah movement to adopt same strategy unless of course there was a similarity in both circumstances. This is because simplicity in Islamic curriculum of daawah allows every daawah movement or state to go in accordance with its peculiar situation without sticking to a particular methodology or means of daawah for no consideration has been attached to that.

The stages could be summarized in three main points: (why four)

1. Stage of high secrecy in which Muslims did not manifest before any other person. It was just a hand pick of personalities with high credibility to the extent of even when Prophet Mohammad (pbuh) invited Ali bin Abitalib who together with the Prophet were living in the same premises, Ali replied that he is going to consult his father, the Prophet at this point told him "*If you are not interested keep it to yourself*"[42]. This really means high secrecy and concealed which in fact paved way for sound and success.

2. Stage of showing out their face by declaration of personality of the daawah, raising flag of Islam and announcing it in the midst of people without wagging war against any which was extremely band owing to the smallish size of both their number and preparation, in other not to be wiped out easily in case they engage in war. That is how this stage was manifested till immigration to Madeenah.

3. This stage is considered as third stage even though has some features of the above mentioned stages but it has its uniqueness. Therein Muslims were allowed only to encounter attacks **"Permission to fight (against disbelievers) is given to those (believer) who are fought against, because they have been wronged, and surely Allah is able to give them (believers) victory. Those who have been expelled from their homes unjustly only because they said: Our Lord is Allah"**. Al-Hajj 22: 39-40 So in this stage Muslims were under total prohibition of being the first to wag war or aggress against any as it is clearly stated in the following verse **"And fight in the Way of Allah**

[42] Seratul nabwiyah Ibn Hisham 1/223 the previous reference

© Islamic Online University

those who fight you, but transgress no the limits, truly Allah like not the transgressors" Al-Baqarah 2:190.

4. Stage of public invitation, Muslims hereby, went all out inviting and presenting Islam to people without using any apprehensive method simply because, it is by choice and convincing, so people must be given the chance to listen to the voice of truth without any interference or intimidation, if there be any intimidation then a similar way should be adopted to clear off the hindrance. Thus, if the obstacle happens to be a force the encounter also must be the same; this is the meaning of war which was introduced by Islam. **"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten thereby the enemy of Allah and your enemy and others besides them whom you may not know, (but) whom Allah does know**" Al-Anfal 8 :60

War being as a way paver for daawah is also to protect members from being fascinated in their religion by others **"And fight them until there is no more Fitnah (disbelief and worship others along side with Allah) and (all and every kind of) worship is for Allah (Alone) but if the cease, let there be no transgression except against Az-Zalimin (the polytheist and the wrong- doers)** ". Al-Baqarah 2:193 this general understanding of the stages of daawah was seen differently by other scholars as the following were termed by Ibn al Qayim al Jawzee when he was asked about the stages of daawah[43]:

Stage one: Prophecy.

Stage two: giving warning to his kindred.

Stage three: giving warning to his people.

Stage four: giving warning to the entire Arab.

Stage five: giving warning to whosoever daawah reaches amongst human being and Jinn's till infinite.

Imam Ibn al Qayim might have incorporated the stage of secrecy into the prophecy and also public appearance stage may be deduced from the word warning which was a method of the public appearance stage. However, these arrangements are nothing but idiomatical expressions and no harm in doing so.

---

[43] Zad al Mi'aad 1/86 ibn al Qayim al Jawzee 2nd ed muassat Resalat Beirut 1405 - 1985

© Islamic Online University

At the end of this stage of which I hope both the reader and the daawah practitioner have immensely benefited as they would continue to benefit more in the remaining topics-by God willing. A chart has been provided at the end of this stage to ease comprehending every piece and unit of the topics raised. See chart No 2

PART ONE

FUNDAMENTALS (Asl) AND PILLARS (Arkaan) OF DAAWAH

ROOTING: DEFINITION OF FUNDAMENTALS AND PILLARS OF DAAWAH

a) Linguistic Definition of 'Asl' (Fundamental):

'Asl', is a singular word that has a lot of meanings: such as down wards of everything. Another form is 'Asseel' i.e. whatever has origin or lineage. Consequently, 'Aseel' means sun set and a period after 'Asr'. Plural form of 'Aseel' is 'Usl', 'Assaal' and 'Assa'eel' ...plural of 'Asl' is 'Usool'...partial meaning of 'Asseel' is perish[44]...there are more linguistic meanings of 'Asl' which are of no need to be mentioned.

b) Linguistic Definition of 'Arkaan':

'Arkaan'[45] (pillars) is the plural form of 'Rukun' (pillar), it is from which other things else derive their strength. It's also stands for a side or part as being mentioned in the Qur'an Huud 80. Rukun means something great.

Technical Definition of Usool and Arkaan of Daawah:

To begin with, we will give a compound definition of the both.

There have been various definitions from scholars owning to conceptualization and what each of them sees it to be the end result. But I will bring my personal experience in terms of knowledge, field work and scrapings to bear from which according to my perspective would give universal definition to the subject. To me, Usool and Arkan daawah means: standing orders upon which the physical structure of daawah relies. Standing orders here stand for legislative pillars of Islam above all are the Qur'an and the Sunnah where all structures of daawah are

[44] Lisan al Arab ibn manzur for the 'Asl' 1/89

[45] Lisan al Arab ibn manzur for the 'Arkaan' 3/1721

© Islamic Online University

based before if there would be any out-let in accordance with individual's ability to reach to the goal.

Section one: Usool (origins) Daawah:

Research One: Al Qur'an

Any daawah or curriculum that does not base on solid grounds would never bear any meaningful fruit.

For any daawah or curriculum to chuck success as universal benefits in all aspects religiously or metrialy must be solely depends on the Qur'an. Reason being that, the Qur'an is a book of God which falsehood cannot come to ... a book where the verses are perfected (in every sphere of knowledge) and then explained in details from Allah, Who is all-Praised, it is the modest curriculum that was chosen by the Almighty Allah for mankind to establish their life upon. Thereby they would get guidance and enough for their expectations until attain the highest state of peace and stability.

Qur'an not being the source of Al- Daawatu Al- Islamiyah alone but is the origin of Islam. It's a curriculum that flourishes a path for its pedestrian **"this (Qur'an) is a clear insight and evidence for mankind, and guidance and a mercy for a people who have faith with certainty"** Al-Jathiyah 45:20 the Qur'an which has been the origin and the source for daawah is based on consistently truthful **"Verily, it is an honourable well-fortified respected book, falsehood cannot come to it from before it or behind it... a book whereof the verses are perfected (in every sphere of knowledge) and then explained in details from One (Allah), Who is all-Praised".** Fussilat 41:41-42

A daawah that based on the foundation of the Qur'an leads mankind out of darkness of ignorance and astray into light of guidance and elevation **"Alif-Lam-Ra, this a book which We have revealed to you (O Mohammad PBUH) in order that you might lead mankind out of darkness (of disbelieve and polytheism) into light (of believe in the Oneness of Allah and Islamic Monotheism) by their Lord's leave to the path of Almighty, the owner of all praise".** So the Qur'annic curriculum is the most just, right, beneficial and sustained curriculum for the entire mankind **"Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Mohammad PBUH), who work deeds of righteousness that they shall have a great reward (paradise)".**Q17:9

Prophet Mohammad (pbuh) in his universal and concise words gave a good summation of Qur'an which indeed, needs no more additions, and I quote from his own tongue as follows: *"the book (Qur'an) of Allah, contains the historical facts of the nations before you and that*

© Islamic Online University

which is yet to come, arbitration among yourselves, it's the judge not funny story, he who arrogantly leaves it shall be fragile by Allah and he who sake guidance outside of it shall go astray, it's the strong covenant of Allah and wise reminder of Allah, it's the right path, it is from which evil desire can not deviate, tongues can not mix up with, scholars have never satisfied from and it does not have affection by more sought, its miracles never faint, it's the book from which Jinn could not stop listening to until they said (with amusement) : **"They said: Verily, we have heard a wonderful recitation (this Qur'an)! It guides to the right path, and we have believe therein"** Al-Jinn 72:1-2 *truthful is he who says by it and he who works with is rewarded, justice is he who judge by it, and he who calls to it guides to the right path..."*

Therefore, Qur'an as it has been described by the Prophet (pbuh), it is the remedial curriculum of Allah that has solution to all needs of mankind, for it human from all walks of life deduce their profession each according to his level of knowledge and understanding, whenever one's level of knowledge and understanding of Qur'an goes high, the closer and right his explanation becomes " **We have neglected nothing in the book" Al-An'am** 6:38 **"And We have sent down to you the book (the Qur'an) as a exposition of every thing"** An-Nahl16:89.

When we mentioned the Qur'an as source and origin of daawah, we also considered it to be the conduct and discipline, knowledge and legislation, judge and wisdom, successful trade and economics, judicious politic, here and after, guidance and care, conciliation and success, good seed, cultivation and harvest, medicine and antidote for body, heart and intellect diseases...

In addition, we are adding more emphasis to this particular point for the benefit of the general public more especially that of the daawah practitioners (duaat). Generally, the text and directives of this revelation is the key to communicate between human desire and his divine potentials, and the natural law that governs the changes and movements of the society. This are firm and accurate relation which do not fall short, these facts have been confirmed by Qur'annic studies[46].

Therefore, for any Daa'ee (daawah practitioner) who wants enhance his curriculum to suit his contemporary needs for the benefits of his society should follow the Qur'annic curriculum and adopt its direction.

When the wisdom of Almighty Allah desired to bring together all mankind on the Qur'annic curriculum in spite of their contemporaries and generations He infused into it characteristics and qualities that has universal validity for all times and places, for human generations through out the ages in spite of it smaller size. Almighty Allah says: **"We have neglected nothing in the**

[46] Manhaji daawah al Muaasirah p26 Ahmed Salam, Dar al Iman, Al Iskandariyah 1st ed 1992

© Islamic Online University

book" Al An'am 6:38) "And We have sent down to you the book (the Qur'an) as a exposition of every thing" An-Nahl 16:89

In the aforementioned revelations Qur'an exhibited its uniqueness over all aspects of human needs. Simply because, the word 'thing' is indefinite and absolute, and it's used in connection with exposition that gives no room for any expectation-for whatsoever- so it comprenhends everything.

Now the question is – after all what have been stated by the Qur'an- how do we benefit from it or in other words realize what we need to know from it?

I will say that, regardless of the smallish size of this Qur'an God has featured into it concise and universal words; a word or sentence from the Qur'an could be explained into so many pages with huge deduction. Everyone deduces as much as he could in accordance with his level of knowledge and understanding, the higher one climbs the educational ladder the more discovery and understanding of the Qur'an he becomes. One may read over and over a particular verse and become certain of what he has understood but if he presents it to another specialist he may find more knowledge about it, reason being that every scholar understands and deduces from the Qur'an according to his field of specialisation. Therefore one may understand a particular verse better than another.

Samples of how Qur'an gives directions:

As Almighty Allah has place into the Qur'an conciseness and universality He placed also into it ways and means of benefiting from this conciseness, in terms of absolving the meanings and indications.

Qur'an some time's mentions things in brief, leave the explanation to scholars and specialists according to their fields.

Qur'an does mention roots of things without going further to the branches in its own miraculous way.

Qur'an demonstrates and gives signs leading to other things.

Qur'an directs us to seek answers of what we have no knowledge about **"So ask (you, O pagans of Makkah) of those who know the scripture if you know not".** An-Nahl 16: 43

Consequently, Qur'an presents other things to us through inter-verses expositions as this kind of inter-verses expositions has been compiled by some of the scholars in a form of book.

© Islamic Online University

Some explanations of the Qur'an also came through the tradition of the Prophet Mohammad (pbuh) Sunnah on the other hand stands as illustrator to the Qur'an as confirmed by the Qur'an itself saying: **"And We have also sent down to you (O Mohammad) the Dhikr (reminder and the advice) that you may explain clearly to men what is sent down to them, and then they may give thought"** An-Nahl16:44

So an intelligent daawah practitioner could easily benefit from the aforementioned means leading to the understanding and deduction from the Qur'an to match with new developments of scientific discoveries of any age and generation.

At this point some may ask that, whilst Almighty Allah is Omnipotent chose the Qur'an as curriculum of life! Why did He not mention everything into details, be it small or big till the last hour, so that we shouldn't have worried ourselves in putting so much effort to understand all piece and pieces of the Qur'an.

I will be very brief in answering this question in two ways:

Firstly, God created human being in a very perfect image, with superlative shape, honored him over the entire creatures, made him a successor on this earth, blessed with all good things and engulf with a lot of privileges which were denied to the rest of creatures in the entire universe. On top of all, the intellect given to human for reasoning purposes which makes him to reflect, able to perceive things around him and ability to make research, discovery, innovation, deduction and analysis. This is what makes him been honored over other creatures. **"And indeed We have honoured the children of Adam, and We have carried them on land and sea, and have provided them with Al Tayibaat (lawful good things), and We have preferred the to many of those whom We have created with a marked preferment"** Al-Isra 17:70

Furthermore, Allah Almighty has given more praises to intellect of which human being has been privileged over others and commend those who make good use of it in returns reprimanded those who do not use their faculty in the right direction to distinct between good and evil, right and wrong and between harmful and beneficial things. Allah Almighty said in their respect **"And surely We have created many of the jinn and mankind for hell. They have hearts wherewith they understand not, and hey have eyes where with they see not, and they have ears wherewith they hear not, (the truth). They are like cattle, nay even more astray. They will be requited for what they use to do"**. Al-A'raf 7:179 and gave praises also to intelligent people for taking due advantage of it and made it clear that they are the people who have the ability and capability to conduct research into the universe to benefit from its signs and indication on omnipotence and perfect creation of God which leave no room than to believe in the oneness of the Almighty Allah. And they would be the people to make best out of the

© Islamic Online University

universe for the betterment and protection of mankind **"Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding".** Al-Imran 3:190

Had it been that Allah gave directly explanation to everything worldly or spiritual in total details for mankind - be it huge or small – like the purpose for which the intellect was created would have been defeated. Thus, are the privileges honoured to it and potentials would have been wasted and valueless. God is above creating meaningless things. For this reason Allah made brief of most of the things in the Qur'an and assigned the details to human faculty for it to deduct and construct base on a solid and strong foundation. So Allah respects intellect as honour and blessing for mankind.

Secondly, to answer our previous question as to why did Allah not mention in the Qur'an everything into details? Taking the size of the Qur'an as stands now into consideration if everything had been explained into details we wouldn't have been able to compile it in one smaller book like it stands today or writing and preservation not even to talk about reading or memorization by heart. This book came as a way of life for people to follow, so making it so detail will make the size difficult for interaction and utilization, thus, it wouldn't fit to be a curriculum upon which the life style of entire mankind should based. Further more, should the Qur'an have been as mention above, couldn't have deserved description as a miraculous book in spite its smaller size within which all walks of professionalisms and specialists feed upon.

To summaries that the Qur'an is miraculous in its entirety[47]:

1. It's a miracle in its word and meaning.
2. It's a miracle in its exposition, illustration and clarity.
3. As it's a miracle in its legislation and law.
4. It's a miracle in its information about the past, future and current invents.
5. Finally, the Qur'an is a miracle in its contents of science and knowledge about which scientists, specialists and scholars have been baffled. In spite the fact of the size, it's also miraculous in its conciseness and universality.

To end the fact that Qur'an is the main source and origin of daawatul Islamiyah, I would like to whisper into ears of entire Muslims, more especially, daawah practitioners to broad base and

[47] More info, Ijaz al Qur'an, al Baqilan, Mabahis Uloom al Qur'an, Manaa'l al Qatan p257 1396H – 1976 Muasasat Risalat Beirut

© Islamic Online University

profound their Islamic knowledge through reading more Islamic materials on the universe so that they can be current to meet demand of every time and generation. They should not be left behind, to ignorantly attribute the failure to Islam and the Qur'an. Verily, the Qur'an is miraculous book of Allah which embodies all what mankind needs.

Research Two Al Sunnah (tradition of the Prophet)

Sunnah is the second source of Islamic legislation after the Qur'an. Therein Allah has placed cardinal and universal principles and general fundamentals of Islam. Such as doctrine, worship, code of ethics, moral values, inter relations, economic transactions, politics and various knowledge on the universe. Sunnah comes as a practical implementation and theological exposition of that meaning.

Whoever ponders over sunnah of the Prophet (pbuh) would find it in four major categories which are:

A} **Al Sunnatu al Qawliyah (the pronouncement)**

This type covers all his sayings across all aspects of life:

1. His Friday summons.
2. Educational sessions in his mosque.
3. His militant planning and various affairs of the country.
4. His occasional and festival summons and that to delegates.
5. His judgement to those who needed his services.

B} **Al Sunnatu al Fi'eliyah (the practical aspect)**

This type comprehends all direct practical activities by the Prophet (pbuh) or what he took part in collective or communal affaires of the state.

C} **Al Sunnatu al Taqreereeyah (the approval traditions)**

The summary of this tradition is that, whatsoever a companion or companions say or do in the present of the Prophet (pbuh) he saw or heard them doing and did neither approve nor disapprove but rather kept silent, that signifies approval and its considered as though he deed.

D} **Al Sunnatu al Sifaatiyah (natural conduct)**

© Islamic Online University

This type is the natural behaviour of the Prophet (Pbuh) it's also considered as Sunnah for emulation purposes, such as his eating, drinking, walking, putting on cloth, talking and laughing code.

Considering the fact that, all types of Sunnah are regarded as a source and origin of daawatu al Islamiyah after that of the Qur'an, by this consideration Sunnah designs a detail curriculum and outlines the pieces of vague Qur'annic verses for the entire human life[48].

Differences between the Qur'an and the Sunnah:

First observation is generality; both the Qur'an and the Sunnah have onesource.

Find details in the following diagram

Features of the Qur'an	Features of the Sunnah
1. The word and the meaning are from Allah. 2. It's Read for worship 3. **It's clear cut by affirmation** 4. It's a miracle in all aspects 5. It informs unforeseen 6. The entire text was recurrently by affirmation 7. Allah has charged Himself to preserve the entirety of it, in meaning, word, legislation and the font without any alteration or modification in addition or subtraction **"Verily, We, its We Who have sent down the Dhikr (i.e. the Qur'an) and surely We will guard it (from corruption).** Al-Hijr	1. The meaning is from Allah and the ward is from the Prophet. 2. It's not read for worship 3. **Some of It are clear cut by affirmation and others are not** 4. It's partially miracle 5. It informs unforeseen only by the means of Qur'an 6. Not the entire text was recurrently by affirmation 7. It was not preserved at a go. But Allah charged some men to take up the task by rectifying the unauthentic, the weak and the lied ones.

[48] Madkhal lidrassat al Nabawiyah, Dr Yusuf al Qardawi p91 without date

© Islamic Online University

15:9 8. It's directly written from the oral's of the Prophet (pbuh)	That was done through science of critics [49] 8. the writing was denied by the Prophet(pbuh) except for few of the companions for fear of having the potential to mingle with the Qur'an.

Necessitation of applying Sunnah and its high position:

The tradition of the Prophet (pbuh) is from the revelation. Especially - that in connection with the legislation - more so, when it is the clearer of the vague and specifier of the generality of Qur'an. For this reason it becomes necessary to implementation whatsoever it is brought by the tradition. Especially, that deals with worship and religious affairs, Allah says about the Prophet (pbuh): **"Nor does he speak of (his own) desire. It is only Revelation revealed"**.At-Tur 52:3-4 and said in respect to obligating to obey and take from him **" And whatsoever the Messenger gives you take it and whatsoever he forbids you abstain (from it)"** Al-Hashr 59:7 and also equating the obedience of the Prophet (pbuh) to that of **Allah " He who obeys the Messenger has indeed obeyed Allah ".**An-Nisa 4:80 and decreed that there is a guidance, flourish of the way and remaining focus in the obedience of the Prophet (pbuh)**" If you obey him surely you shall be on the right guidance".Q24:54 and said also " And follow him so that you may be guided".** Al-A'raf 7:158 and many more other evidences in this direction, this in itself serves as a rejoinder to those who think that staking to the Qur'an alone is enough[50] with baseless proof than house of spider. The Prophet (pbuh) prophesied and did raise awareness about this false and baseless claim which is inconvincible to any sound person. In the following Hadeeth he mentioned about ethics and rulings regarding Islamic affairs that will benefit the reader as well

[49] Tahzeeb at-Tahzeeb and Taqreeb at-Tahzeeb all for Ibn hajar, Jarh wa Tadeel, Ibn Abee Hatim

[50] Difa ani Sunnah p397 Dr. Mohammad Abu Shuhbah 1st ed 1409H- 1989

© Islamic Online University

as the daawah practitioner *" Did I not been given the Book and its equivalent, Did I not been given the Qur'an and its equivalent, time will come when a man lying satisfactorily in his luxury chair saying apply whatsoever lawful you find in the Qur'an and forbid whatsoever you find forbade in there, (you people should know) domestic donkey is forbade, all wild animals, a found object of person who is in deal accord with us unless the owner dispense with and whosoever seeks reception should be given, if you refuse to host him, send him to person who will give him a fitting reception"*[51]

Therefore, applying Sunnah is obligatory. More especially, that which are in connection with the clear cut legislations, but the rest are voluntarily acts not compulsory, and one should know that majority of the laws governing al Halal (lawful) and al Haraam (unlawful) are found in the Sunnah simply because, the Qur'an only gave a brief on them and the Sunnah gave details of them.

In the following points one could find Sunnah's position as the source and origin of the Islamic daawah:

1. Sunnah is a type of revelation, especially in doctrinal and legislative issues.
2. Sunnah is expositive and clearer to what is vague in the Qur'an.
3. Sunnah is the educative and regulative theological curriculum of Islam.
4. Sunnah is a complementary and balanced curriculum system of life for the whole Muslims.

Research Three: Biography of the Prophet

Biography of Prophet Mohammad (PBUH) is a summation of his entire life, right from his honourable birth day -even before that- until his departure from the world. It covers early signals of his prophecy, qualities, creatural personality, personal conduct, privileges that were given to him alone by the Almighty not to any amongst his people and miracle and also all his activities regarding worship and state affairs.

Despite the fact that both the Biography and the Sunnah are attributes of the Prophet but there is difference between the two. As for Sunnah, it gives exposition to the Qur'an by its wording, acting, approvals and as well as specifying its generality, limiting its absolute and deals with

[51] Musnad Imam Ahmed V4/130-131, Abu Dawood kitab Sunnan bab Lizum Sunnah Hadith No 4604 2004

© Islamic Online University

legislation, worship, and doctrinal aspects. It also legislate when no a clear text in the Qur'an on a particular matter. Moreover, it gives clarity to what is lawful and what is unlawful by do that application of Sunnah becomes obligatory. This is exactly what the Qur'an meant by **"And whatsoever the Messenger gives you take it and whatsoever he forbids you abstain (from it)"** Al-Hashr 59:7

For the aforementioned and other reasons scholars put a mechanism in place which will help in refining and authenticating every word or act that was attributed to the prophet and this was not done in respect of the biography but that is not to say that it's an indictment on the credibility of the biography as life practical conduct for Islam but because Sunnah deals with issues regarding legislation, worship, and doctrine. We study the biography to emulate the Prophet (pbuh) for he being the best exemplary to Muslims in general Qur'an said **"Indeed, in the Messenger of Allah (Mohammed pbuh) you have a good example to follow for him who hopes for (the meet with) Allah and the Last Day and remembers Allahu much"**.Al-Ahzab 33:21

Therefore, Prophet Mohammad (pbuh) is exemplary in all aspects without exception. Exemplary in:

1. His conduct which was like the Qur'an as it was perceived and understood by mother of the believers A'ishah through her consistent study and companionship with the Prophet (pbuh) the description was so fantastic and eloquent in its wording, very universal in its meaning which needs no addition as an answer to a question post by Sa'ad bin Shihaam saying: *"...O Mother of the believers, could you tell me about conduct of the Prophet (pbuh) she asked in reply don't you read Qur'an? He replied yes I do! She said: the conduct of the Prophet was the Qur'an"*[52].

2. An exemplary in his eating and drinking manner to the highest level of humanity, He forbade eating with left hand which is directly used usually for filthy as well as discouraging over eating in order not acquire fat and diseases as narrated by Umar bin Abi Salmah that *" I was living with the Prophet (pbuh) and any time I eat the my hand moves around the bowl then the Prophet (pbuh) told me 'O boy begin with the name of Allah, eat with your right and eat from your nearest.."*[53]

[52] Muslim in the book of travellers Hadith No139, an Nawawi 6/26

[53] Muslim in the book of drinking Hadith No109, Al Nawawi 13/193

© Islamic Online University

And said also *"One has never filled evil in a vessel than into his belly It's enough for one to eat only what will keep him going but if it be come necessary (to eat much then the stomach should be divided into three parts) one third for food, another for drinking and the rest for breathing"* [54]

3. His is an exemplary and a leader for daawah practitioners in all aspects because Allah has given him a complete humanity which can be seen clearly in the studies of his biography for a person who wants to accomplish humanity in all sense and interacts with reality for what it entails. In the study of his biography we perceive that Mohammad was a complete human being in all aspects but he was able to live in high sense of humanity, he was a high example of truth for mankind, so how was he never left out his human nature in all his states...

Studying his biography shows consistency and conformity between his sayings, action, principle and conduct, never he commanded people towards righteousness and good and left himself out but rather he will be the first to put that order into implementation, if even that requires him alone..

This can be summarized that the high value of humanity found in the personality of Prophet Mohammad (pbuh) appear like a living being on the surface of the earth in all directions, had it been well presented to mankind without human tamper or superstition by -so called- lovers or those who are so amazed about him and without illusional distortion by deniers in spite of the differences that exist in language, place, time and even religion but rather present it in a living motion which would be seen by the reader as if he lives with the events if not being prejudice by blind and ignorant motions no doubt it will win hearts whereby every person will realize the kind of humanity he is aiming towards because naturally, every sound person aims at high values and being the best example for others[55]...this is the wish of every level headed person by nature.

4. We can find in the biography of the Prophet (pbuh) exemplary as a husband, father, head of family, state, army commander, judge, pious, good servant, merchant, shepherd, doing his duty by himself, sports person who compete in race and battle as reported by Abdul Lahi bin Umar (*the Messenger of Allah competed in a horse race held at al Haifaa and supported it with a camel and also he competed a horse race which was*

---

[54] Al Tarmeezi in the book of Zuhd No2486

[55] Masadir Seerat al Nabawiyah wa Taqweemuha p15-16, Faruq Humadah, Dar Saqafah, Dar al Baida Morroco 1st ed 1400H/1980

© Islamic Online University

held from al Thanaya to the mosque of Bani Zareeq of which Abdul Lahi bin Umar (narrator of this Hadith) was a participant).[56]

As he competed horse racing he competed also in running or walking as narrated by A'ishah saying: "*the Prophet (pbuh) competed with me and I competed with him*"[57] the Prophet (pbuh) never hide any means useful for elevating daawah unless he utilize it. For this reason when he heard about a strong man who had never been defeated in wrestling, he said 'if he wrestles me I will wrestle him' when he heard about Rukanah who had never been beating, he then said 'if he wrestles me I will wrestle him' it was reported to have said that Rukanah would believe in his (pbuh) prophecy, thus, the Prophet (pbuh) took up the challenge and wrestled with him, as confirmed by Mohammad son of Rukanah saying *(verily, Rukanah wrestled the Prophet (pbuh) and the Prophet wrestled him...).*[58]

5. The Prophet (pbuh) being exemplar for practitioners hi is sociable, he visits patience consoles and reduces their agony, he attends funeral prays for them, he goes on familiarization visit to by himself how were his people doing from amongst the high personalities to the lowest of them, this was clear when he did not see that poor woman who had been cleaning the mosque for just a day, he asked about her and only to be told that she had died, he reprimanded them and went straight and prayed for her at the greave, as narrated by Abu Hurrairah saying ' the Prophet (pbuh) one day missed a black woman or young man who had been serving the mosque and asked about her /him and they said: is dead, then said (The Prophet (pbuh) show me his greave and he was shown and he prayed on her and then said: these greaves are full of darkness upon theowners'[59].

The Prophet (pbuh) was neither isolated from the people nor sited in his house or in a comfortable tower giving instructions from its top but struggled for the course of spreading daawah through out his life even at his death point. As we go along with this clear frame work of al daawatu al Islamiyah we notice how daawah was spreading in spite the limited

---

[56] Bukhari in the book of Salat bab 41, 1/515

[57] Ibn Majah in the book of Nikah bab 50 Hadith No 1979, al Sunan 1/636

[58] Al Tarmizee in the book of Libas bab 41and said this Hadith is straing Hadith No 3/157, Abu Daawood in the book of Libas No 4078 4/55

[59] It is agreed upon, Bukhari in the book of al Janayiz bab 66 Fath 3/204, Muslim in the book of al Janayiz No71 al Nawawi 7/25

© Islamic Online University

resources and facilities that were available at human disposal at the time, it was neither miracles nor superstitions!!

Therefore, the Prophet (pbuh) was not sitting idlelly – as I mentioned- when daawah was in move, but he was rather putting logistics in place and lived with daawah as human being not an angel, regardless of the fact that he was supported by revelation[60], he was haven a lot of encounter with opponents of daawah, debates, struggles, facing evidence with evidence, ideas with ideas, on top of all the oral struggles he matched them boot by boot. The days were running between state and war until Allah Al Mighty lifted the burden and granted them the hands down victory.

In our study of the biography of the Prophet we found daawah to be a living movement and the stand of the Prophet towards all challenges facing daawah through out its Victoria struggles, issues that were facing them which shall continue to be facing us as Muslims and daawah practitioners who have daawah at heart appears clearly that The Prophet (pbuh) had faced annoyance, strong embargo and pressure from all angles, be it personal or social as well as he faced strong media pollution in order to assassinate his honourable reputation a times and that of the daawah of which he called to a times, he faced also dirty conspiracies and boycotts as well as political bargaining and deceptions. In spite all, neither he loose hope and give up nor he raise white garment to surrender, at the same time facing challenges as to how to construct and establish Islamic state with all what it entails in terms of system and organization at a time when neighbouring states know nothing than enslavements for the kings and royals. But he insisted and resolute with firm decision until he gain grounds in peace and tranquillity for the leadership to be strong, protected and good to face any direction in sound and focus without bend or curve as himself the Prophet said " *I left you on the white path whose night looks like day light no one leaves it unless he goes astray*"[61] at the end of this presentation as origin and source for Islamic daawah I would like to raise attention on some important points which some practitioners may not take note of them, that are different actions and moods of the Prophet (pbuh) in dealing with people and state affairs. The prophet (pbuh) is a human being as every human being else, but he is superior because he is a Prophet and a Messenger who receives inspiration. Thus, sometimes he does an act or says a speech as a normal human being in issues of worldly affairs which has nothing to do with legislation or worship but rather normal human practice or nature; he may also do actions that are of legislations and worship. In the case of the first instant is neither obligatory nor mandatory by law to emulate but it is rather for

[60] Masadir Seerah p18 the previous reference

[61] Musnad Imam Ahmed 4/126, Ibn Majah fi Muqadimat itba Sunnah p1 Hadith No5 al Sunan 1/4

© Islamic Online University

voluntary and additional duties, example of this can be found in the hadeeth of pollen grains narrated by Musah bin Talhah through his father saying: *"the Messenger and myself past by people at a top of palm trees, the Messenger asked what were these people doing? They replied that they were pollen grains the palm trees (it is a process without which the female palm trees bear not fruits) then the Prophet said "I do not think it has any impact on its bearing fruits, when the people heard that , they stop that process, and the information got to the Prophet (pbuh), he said : if that has an impact they should carry on, for I only supposing, so do not take me by my supposition, but if I inform you anything about Allah you must take it, for I never spoke lie about God" in another narration " I am just a human being, so if I command with regards to the religion you must obey, if I command base on my own opinion then that is me as human being.."* [62]

It is necessary therefore, for a practitioner to be vigilant and take look at states and actions of the Prophet (pbuh) as well as his sayings and to know reasons for advents of Hadeeth.

This aspect was well noted by Ibn al Qayyim who said "..the Prophet (pbuh) may say something in a position as Messenger and that will be a legislation for ever like the following Hadeeth *" He who innovates (something) in this religion of ours which is not part of it shall surely be rejected"*[63] the Prophet (pbuh)may say something in a position of giving legal opinion as he said to Hind Bint Atbah, wife of Abi Sufyan, when she complained about stinginess of her husband to him that he did not give her enough maintenance, *"take what would be sufficient for yourself and your child in accordance with the custom"*[64] this is an opinion not judgement, reason being that, he neither summons Abi Sufyan nor asked her for proof.

He may also act as Imam to give service to the nation at that particular time and place, in that state it become imperative upon imams (people in authority) who will come after him to consider that in accordance with the interest based on time, place and state which was sought by the Prophet (pbuh).[65]

This is the summary of the biography of the Prophet (pbuh) I mentioned it in this respect as source and origin of Daawatu al Isalamiyah.

---

[62] It is agreed upon, bukhari in the book of Itisam bab 6, Muslim in the book of Fadaa'il No140, al Nawawi 15/116

[63] It is agreed upon, Bukhari in the book of Sulh bab 5, Muslim in the book of al Aqdiyah No 17

[64] The two previous references

[65] Zaad al Mi'aad fi hadiy Khair Ibad Ibn Qayim 3/489 the previous reference

© Islamic Online University

RESEARCH FOUR: AL KHILAFA ARASHIDAH AND EFFORT OF SHOLARS

First Al Khulafaau:

When the wisdom of Allah necessitated uniting mankind under the curriculum of Islam, He infused therein features and principles which would enable it to have continuation in validation and sustenance throughout the ages without fading or ruining.

One of the features of the validation of Islamic curriculum is the men who Allah prepares to carry it on the same path as it was carried by the first founder, Al Khilafah al Rashidah was moving in accordance with the Prophetic curriculum, that was noticed by Ibn Umar in a narration of Abu Huraira about which Abubakari (companion) was delighted when narrating to the Prophet (pbuh), Ibn Abass said: *(Abu Hurairah had been narrating that a man came to the Prophet (pbuh) and said: I saw last night a cooking butter and honey dropping from an awning and people were receiving it by their hands some were maximizing and others were minimizing the collection, then I saw a ladder right from the sky onto the earth. And the Messenger of Allah held it up and climbed, then another man also took the turn and climbed up, then another person also climbed up after that, then after another man again held to climb up and it caught off and joined together thereafter, Abubakar said: I bet by my father and mother, could you (the Messenger) grant me the opportunity to give interpretation to that, the Messenger said go a head, Abubakar said: as for the awning, it was the awning of Islam, but the cooking butter and honey were the softness and fantasticness of the Qur'an, and those maximizing were the people who maximize their recitation and those minimizing were the people who minimize their recitation of the Qur'an, and as for that ladder coming from the sky onto the earth was the truth (Islam)by which you stake to, if you take it you become alleviated by God, thereafter a man shall take and would be alleviated, another man shall also take and would be alleviated and ethen said: O the Messenger of Allah, could you tell me whether my interpretation is correct or wrong? The Prophet said you were right in some aspects and incorrect in another, hence, swear for the Prophet(pbuh) to point out to him where he did mistake, the Prophet (pbuh)asked him not to swear.")*[66]

Looking into the biography of these four personalities who succeeded the Prophet (pbuh) they were the best and generous due to their nearest place to the Prophet (pbuh), what might accounted for that have been the efforts displayed in the course of spreading and preservation of Islam with their lives, wealth and time as well as temptations encounter by them. This was pointed out in one of the hadeeth that their reign shall be a prophecy, thereafter shall be kingdoms according to narration of noble companion Safeenah when he said *"Succession in my*

[66] Abu Daawood fi Sunan bab Khulafa No 4632 4/207

© Islamic Online University

followers shall sustain for thirty years then after shall be come kingdoms" Safeenah then told me to count up the succession of Abubakar, Umar, Usman and Ali together and it was exactly thirty years..."[67]

Therefore, it could be said that all that transpired in the four successions be it speech or action in respect of legislation, worship or with relation to polices or affairs of the state is considered to represent source and origin of Islamic daawah which serves as an example to be followed by those who shall come after them as a scale for measuring and deducing what will benefit them in line with daawah, so that they will base their curriculum on a solid foundation and concrete opinion which can not be destabilized by any storm or passes away like foam by scum upon banks. Let us look at what the prophet said about them when he was reminding them about God, hereafter and good deeds, they said to him, give us admonishing and he said to them *" I am appealing with you to be God conscience, listeners and obedience if even to an Abyssinian slave, that is because who among you live long after me shall see variety of opinions, therefore, up hold my tradition and that of the righteous successors with all strength, be very cautious of innovation, for every new is innovation and every innovation leads to astray"*[68]

Additionally the successors act only in line with guidance, curriculum and methodology of the Prophet's (pbuh). And the prophet (pbuh) urged people to emulate their examples for the fact that he knew them better, in that scholars in their turn would also serve as exemplars to others for what they have been blessed by Allah with sure and sound knowledge so that no one could come latter and claim non obedience to any human except the Prophet because he is infallible, for this reason the Prophet paved way for emulating them.

Moreover some scholars among the Tabi'een (the successors of companions of the Prophet) consider Umar bin Abdul Azeez to be counted as the fifth of the successors in spite the fact that, even though he was not a companion but because of high level of justice he exhibited which over shadowed all the kings and royal before, after and around him. A great scholar Ubaad as Samaak did mention that he heard Sufiyan al Thawree saying: (The successors were five, Abubakar, Umar, Usman, Ali and Umar bin Abdul Aeez).[69]

---

[67] Al tarmeezi in the book of Fitan bab 41Ma ja'a fil Khilaf No2326 3/341, Abu Daawood Ma ja'a fil Khilaf No 4646 4/112

[68] Abu Daawood bab lizum Sunnah No 4607 4/207

[69] The previous reference No 4631 4/207

© Islamic Online University

The four successors lead the Islamic nation for a period of time with excellent Islamic polices, made a lot of effort in raising the flag of Islam, spreading it with accuracy base on the guidance of the Prophet (pbuh) and mapped out plans to effect good governance.

Second: Effort of the Scholars

Islam urged about knowledge and called to seek for it and attached much importance to it acquisition by rewarding spending, efforts and time used for the course of knowledge. Islam did not call only for the acquisition of knowledge but called for improving, developing, putting much effort and research to discover more useful information for the betterment of mankind in all aspect as it allows efforts of opinion, analogical deduction and inducing new rules, It also emphasis to develop from any science which has the potential of increasing prosperity and happiness for people here and after: **"..Over all those endowed with knowledge is the All-Knowing (Allah). Yusuf 12:76**

Every person looking critically with diagnostic accuracy into this verse and alike will notice a clear enticing to the acquisition of different kind of knowledge as the text clearly indicated that people vary in knowledge due to ability, capacity, perseverance and effort given to him by the Almight Allah for the acquisition, research and investigation. Imam al Qurtubi in his exposition to the above verse said: *"Israeli reported from Sammaak from Ikreemah and from Ibn Abass saying that would be that this know better than that, and that know more than another and Allah is over all knowing"* [70]Allah **said "And say O my Lord increase me in knowledge" Q20:114 and said also in another context "You mankind have been given (knowledge) only little"** Al-Isra 17:85

This is a clear call from the Almighty Allah to seek more knowledge because if get to know that he has knowledge but only little would take all the opportunity available to him to increase his knowledge.

For the sake of knowledge, Almighty Allah mentions scholars by raising their status in the society and urges people to accord them due respect and follow their foot steps.

[70] Al jaami li Ahkam al Qur'an aal Qurtubi 9/238

© Islamic Online University

So if the world now has realize the importance of knowledge and it gives high recognition and noble awards to scholars, scientists, researchers and inventors as an incentives boost their moral towards increasing effort in that respect signifies nothing but emulating Islam because the Qur'an has given them this privilege fourteen centuries ago a fact that can not be challenged.[71]

The Qur'an revealed this fact as a religion for entire mankind to profess. The Prophet of the religion also spoke much about it. Thus, I will mention only but few to put records straight against the malign and the fallacious that have been caring out by enemies of Islam that there is a vacuum between Islam and science.

Almighty Allah in His praising and alleviating the statue of learned mentioned them along with His name and that of angels **"Allah bears witness that La ilaha illa Huwa (none has the right to be worshiped but He) and the angels and those having knowledge (also give this witness); (He always) maintains His creation in justice. La ilaha illa Huwa (none has the right to be worshiped but He) the All-Mighty the All- Wise".** Al-Imran 3:18

And He praised and cheers educated who have solidly grounded in knowledge in term of their profound understanding and deep level of thinking **"And those who are firmly grounded in knowledge say: 'We believe in it; the whole of it (clear and unclear verses) are from our Lord'. And none receive admonition except men of understanding".** Al-Imran 3:7

And He says also in connection with using intellect and balance for measuring issues in respect of scholars **"And this similitude We put forward for mankind; but none will understand them except those who have knowledge (of Allah and His signs)".** Al-Ankabut 29:43

Using parables in comparison between two thing means there is a similarity between the two compared so what is the common quality....an observant may notice the common features between the two in very accuracy, some time it may appear unclear which needs strong reasoning to be able to deduce the common quality.

And such instrument and capability are rare to be found in other personality than scholars who really acquired knowledge and science that merits them to embark on research and conduct an effective investigation, for this reason it came in a report by Jabir through the Prophet (pbuh) *"learned person is he who conceptualizes God then worked in obedience and avert the anger of Allah[72]"* seeking knowledge was made compulsory and as necessity of life by the Prophet

---

[71] Manhaj hayat al Islam for the author p96 Dar Asimat Saudiya 1st ed 1408H

[72] Al Qurtubi fi Tafseer al Jaami li Ahkam al Qur'an 13/346 the previous referenc

© Islamic Online University

(pbuh) at a time when ignorant was the prevailing characteristics of the other nations before they realized the obligatory nature of education *" seeking knowledge is obligatory upon every Muslim (male and female) in another narration female Muslim"*[73] for the importance and respect that Islam has for knowledge and scholars it has made knowledge and its seeking a charity and devotion being render to Allah and a rewarding worship for scholars *" learn knowledge, for learning it is conscience of Allah, seeking it worship, revising it is glorification, finding about it crusade, teaching it to a person who has no knowledge is a charity and offering gesture to those who have engaged them for those sake of knowledge is nearness to Allah"*[74] hadeeth on the is subject are more than what the book can contain but for the sake of summary I will mention the following hadeeth in honouring scholars and student, and how people are divided between learned, student and tutor or knowledge loving people as love of knowledge move them to take from Ulama (scholars) accord them the due respect and benefit from the *"Try to be a learned or a student or a listener or a knowledge loving and do not be the fifth person then you perish" Ataa told Mus'ir that he you have added fifth category which was not known to us? The fifth category is to dislike knowledge and those who sought for).*[75]

The good efforts of profound and sound intellectual legacy of our noble scholars are in abundant spread in the Islamic heritage through out civilization, all these with no outstanding are considered as source and origin of daawah which the practitioners can add it to their principles expand and open it up to accommodate any new developments in the field of daawah because it is not of divine clear cut text that one takes it without further discussion. But it is directives and lights that guide and give opportunity for more research and pounding over issue an exercise that is well come by Islam at a vast rang, that is so, because Islam came to address all aspects of life, there was not beneficial to mankind unless it has given opportunity and encouragement towards the realization of that aspect. Therefore nothing is left for the Muslims after knowing all these than implementing what was brought by this religion in terms of fundamental principles that strengthen life for people.

Implementation of Islamic curriculum is not only obligatory but also a Muslim cannot be a real Muslim or of complete true faith unless he has taken education, utilization of faculty and efforts in research seriously according to one's ability to give fruity intellectual and spiritual products. In doing this will do away blindly imitation, ignorant and their bad effects which Islam came to wag war against and call to the opposite, this blind imitation is not in any accepted by Islam, it's

---

[73] Ibn majah in the book of Knowledge bab Fadil Ilm 1/81 the previous reference

[74] Majama Zawayid wa Manba al Fawaayid p119

[7575] Majama Zawayid wa Manba al Fawaayid for al hai thami bab Fadil Ilm wa Ta'alum 1/132

© Islamic Online University

rather calls for deep thinking and insightfulness to counter proofs of the opponents. Therefore if after all said and done Muslims remain complaisant without using their gifted gumption to their own interest then they should not be pointing at Islam with blaming fingers but should rather be point at themselves for casting out the Islamic teachings at their back.

Therefore, Islamic daawah can never dispense with this source of using efforts and brain even though is mandatory but is very rich Islamic heritage that cannot be neglected.

Section two: Pillars of Daawah

First Research: first Pillar: Al Daa'I (the practitioner)

Linguistic Definition of Al Daa'i

Ibn Manzoor began the definition with the plural form Du'aat (callers/ daawah practitioners), du'aat are people who call others to agree with them in guidance or astray, singular form is daa'I (caller) and a male practitioner is called daa'iyah (caller) regardless of whether he calls to innovation or religion.

In this respect the Prophet (pbuh) is a caller to Allah, al Muazin is a caller to the prayer as Allah says in respect of the Prophet (pbuh) **"And as one who invites to Allah (Islamic Monotheism) by His leave, and as a lamp spreading light (through the instruction of the Qur'an and the Sunnah)"** Al-Ahzab 33:46 meaning that a caller of the nation to the oneness of Allah, guidance and what is good...[76]

Technical Definition of Al Daa'i

There are numerous technical definitions to Daa'I owing to variation of understanding the word and functions and duties of the caller by scholars but for the sake of briefing I would only present according to my experience what I see to be more adequate:

The caller is: a Muslim with strong faith and personality proud of his religion working towards spreading and transporting it to people with all possibilities haven accurate and broad knowledge about its fundamentals and branches and being perseverance active diligent and who interact with his contemporary wise in his call experienced of nations and a caller to Allah with guidance sure and sound knowledge.

[76] Lisan al Arab li ibn Manzur in the item Da'aa 2/1386 the previous reference

© Islamic Online University

Components of the Caller

First: Intellectual Training Composition:

We mean by this anything that may equip and prepare him to be in position as caller to Allah with good conduct, sound and sure knowledge. Capability and preparation are not only necessary but obligatory for a caller because he is dealing with people with various educational cultural back grounds, thus it comes necessary to have different features of characteristic to match with the variety of whom he calls.

Imam ibn al Qayim al Jawzee outlined features of the caller and term it 'a conveyer of the message from Allah to the people' cited that he ought to be *(sure of the knowledge he conveys, honest with it, have very convincing and influential methodology, justice in saying and action openly and hidden, movement in all his endeavour...so it is meritious for whoever assumes such position to be well prepared knowing what it takes into that position, should not have hesitation in saying the truth and proceeding along with it, for God shall guide and make him victorious...)*[77]

As for natural qualities, even though he has no control over it but he can amend and make it better because that also means discipline and instinctual character which has the potential of absolving the environment and his surrounding to shape in accordance with them, this was stated in a universal confined tradition of the Prophet (pbuh): *" Every born baby was born with instinct (Islam) but the parent will either make him a Jew or Christian or Pagan as animal will only give birth to animal, do you sense any braveness from them?* [78]

Therefore, good nature, conduct, moral up right, intelligence, intellectual and physical ability, personality and mental composure are all natural components which could be amended, enhanced by training and discipline. The Prophet had been advising the companions to be of good morality, Muazu bin Jabal narrated *(The last admonition by the Prophet (pbuh) was when place my leg into pierce he said "O Muazu bin Jabal be of good conduct to people")*[79]

It is possible to train oneself and learn how to behave, for example, humbleness and endurance... are all natural instinctive but with knowledge and acquaintance, recitation of

---

[77] Alam al Muwaqieen Ibn Qayim 1/118 Dar al jeel Beirut 1973

[78] Bukhari in the book of Janayiz bab 92 Fath3/246, Abu Daawood bab 17, Musnad Imam Ahmed 3/213

[79] Imam Malik in Muata No 47 Husnul Khuluq No1 2/188

© Islamic Online University

Qur'an, reading hadeeth books and understanding them, reading other useful books, remembrance of Allah, worship etc..it is possible for one to amend and enhance his state and conduct...

That is why training and discipline are set as part of educational system for youngsters within which they would be of good and moral up right.

For this reason Islam urges parents to be mindful of children up bringing, disciplining and giving good education right from choosing who should be one's life companion (both the wife and the husband) the Qur'an says **"And marry those among you who are single and the Salihin (pious, fit and capable one) of your male slaves and maid-servants"** An-Nur 24:32

For the influential place of training in composing personality, the Prophet (pbuh) does urge and gives emphasis on choosing a companion with good conduct and religion whom the child up bringing leys on his/her shoulder *"If a person of good conduct and religion comes to ask your daughter's hand in marriage, marriage her to him, otherwise it is going to be serious corruption on the earth"*[80]

In this important direction, Islam gave obligatory commands and truthful emphatically call to the parents to more concern about children's upbringing and training by giving good admonition, directing to righteous deed and to the right path, good values and sound curriculum, Qur'an has given effective direction to that effect **"And (remember) when Luqman said to his son when he was advising him; 'O my so! Join not in worship others with Allah, Verily, joining others in worship with Allah is a great Zulm (wrong) indeed."**Luqman 31 :12

Then after he taught him how to deduce and present proof on the existence of Allah within deep reflection in the existence of creatures by raising his attention to a factual knowledge in that he would be of high reasoning, maturity in thinking and in taking decision **"O my son! If it be (anything) equal to the weight of a grain or mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth, Verily, is subtle (in bringing out that grain), Well-Acquainted (with it place). O my son! Perform As Salat enjoin (on people) Al Ma ruf (Islamic Monotheism and all that is good) and forbid (people) from Al Munkar and bear with patience whatever befalls you, Verily these are some of the important commandments (ordered by Allah with no exemption). And turn not your face away from men with pride, nor walk insolence through the earth. Verily, Allah likes not any arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses".**Al-Imran 31:16-19

[80] Al Tarmeezi book of Nikah No3 3/394, Ibn Majah book of Nikah No46

© Islamic Online University

Indeed, in spite of briefly contents of these verses, it contains all rich and praised values that makes human to have personality and value, and it forbids all kinds of depreciated characters that takes away from human being his honor and virtues to the extent of deterioration even than any creature in this universe as well as containing basis and principles of high training examples for children to become more useful and beneficial to the society, it did demonstrate also how a disciplined and tranquility personality looks like, it even covers psychological and characteristic aspect at the same level, [81]an outstanding feature which psychological schools upon their variability failed to have.

Second: Psychological and Moral Composition:

A daawah practitioner is someone who deals with people promising them correction of their character, psychological discipline and amendment of their conducts so it is necessary for him to equip himself and amend his affaires before theirs and work towards increasing faith, getting closer to Allah in repentance and return until he becomes a reputable personality and piety, that is because if a practitioner conducts himself well he becomes under God's cure and protection, and God helps him to be decisive in his opinion and guide his actions **"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do good righteous deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (pbuh) has indeed achieved great achievement".** Saba 34:70-71

Indeed, piety and good righteous deeds put a barrier between sinning against God and you, so if a caller is not up to standard in piety and in righteous deeds he can never carried challenges of daawah to expectation. If right from the onset of the daawah he lacks this charisma and lacks also the essential qualification of this noble profession then he cannot call to righteousness whilst he is lacking it and to piety while he is not pious... [82]

Both righteousness and piety have signs which show in one's conduct, knowledge and reaction to others, such as:

Good interaction with people and showing smiling face to them without squeezing face in their presence when they are in need to you as it was said by the Prophet (pbuh) in general principle in relation *"...Smiling in the face of your brother is an act of charity and a good word is an act of charity...."*

---

[81] Ilm Nafs al Dawi for the author p112 Dar Lubnaniya Egypt 1st ed 1993

[82] Bujkhari book of Fadaa'il Sahabah No 27, al Taarmeezi book of al Bir No 71

© Islamic Online University

To be truthful in speech, very active in responding to people's need and should be of name and praising quality in their midst.

His secret and open act should be of same norm as well as his isolation and public.

He should be humble, soft and good reputation as mentioned by the Prophet (pbuh) that these qualities are the features get people closer to the status of the Prophets in the paradise "Would you like me to inform you about a nearest position to me in the heaven, a person with best conduct those who walk in protection inter-uniting with people.."

In bulk, godliness, purification of the soul from sins and trespasses by performing more devotion, asking forgiveness, making more supplication in humility return to Allah and more patronage to the mosques, joins relations together in generosity and up holding Islamic ethics and distancing from ambiguities ...all these are considered part of psychological composition and good conduct of human.

Third Educational Composition:

This means knowledge and acquaintance of which the caller attain preparation status and put him in a position to match with his contemporary along side with new developments that makes him a personality of intellectual ability with maturity in thinking and absolving new occurrences with qualities based on fundamentals and affirmatives of the religion by which at the end he would be able to contribute his quota in any new confrontation to the Islamic nation of which his opinion may be needed..

Indeed, this can not be achieve by a caller who does not possess high education in broad base to the extent of being man of letters, all the same, if even his ability is in reading base on which he can make deduction and analysis, he is good in terms of textual evidence who can come with accurate results not who can only glance through.

At this venture I am going to mention some science and acquaintance of necessity to the caller only by demonstration:

In the area of Islamic and Arabic knowledge:

Islamic science is considered to the centre pole of which the caller depends in terms of knowledge and acquaintance, it's the foundation without which the caller can not practice daawah and if he doses it would fruit nothing.

© Islamic Online University

The basement of Islamic knowledge is the Qur'an, therefore its memorization by heart becomes incumbent on him if there is a possibility, if that be comes impossible then the recitation should be constant basis and that should be done in the presence of scholars who specialized in that field to correct the recitation in case of error, learning the Qur'an is necessary to be done under a specialist because it needs direct receiving, even the Prophet (pbuh) received it directly from Angel who also received it directly from Allah and the Prophet (pbuh) recited it for the companions which they also wrote it from him orally, reported by Zaid bin Thabit *"I was writing the revelation from the Prophet (pbuh) whilst he was dictating it to me, if complete, he will ask me to recite it to his hearing which I do in case there was any left out he will correct it then I take it out to people"* [83]

For the desirousness of memorizing the Qur'an and having control over its recital through direct receiver, Allah commands the Prophet to memorize the Qur'an in calmness not in haste **"Move not your tongue concerning (the Qur'an O Mohammad pbuh) to make haste therewith. It is for Us to collect it and to give you (O Mohammad pbuh) the ability to recite it (the Qur'an). And when We have recited it to you (O Mohammad pbuh through Gabriel) then follow its (the Qur'an) recital". Al Qiyaamah 75:16-18** and He said to him in another instance **"And be not in haste (O Mohammad pbuh) with the Qur'an before its revelation is completed to you, and say: My Lord! Increase me in knowledge".** Ta'Ha 20:14

It is well known fact that the Qur'an was revealed in seven different Arabic dialects for facilitation and ease burden upon the people, as narrated by Ubay bin Kab *(the Prophet was at piece of land at bane Gafaar, then Gabriel came to him and said: Allah commands you to recite the Qur'an on a letter for your people, the Prophet said: I am asking Allah for His protection and forgiveness because my people could not afford that, then Gabriel came to him at the second time and said: Allah commands you to recite the Qur'an on two letters for your people, the Prophet said: I am asking Allah for His protection and forgiveness because my people could not afford that, then came at the third time and said: Allah commands you to recite the Qur'an on three letters for your people, the Prophet said: I am asking Allah for His protection and forgiveness because my people could not afford that, then Gabriel came to him at the fourth time and said: Allah commands you to recite the Qur'an on seven letters for your people, they would be right at any of the letters they recite".*[84] What do mean in the below verse

For the sake of memorization and protection of the Qur'an, the companions were so desirous to receive the recitation directly from the Prophet (pbuh). He has been reciting it to them with

[83] Al Tabarani fil Awsat with good chain p64 without date

[84] Muslim book of travellers No273, al Nisaayi book al Iftah No37, Musnad Imam Ahmed 5/41-51

© Islamic Online University

any of the seven letters (recitation) by which he (the Prophet (pbuh) was command to do so for his people for the sake of facilitation and ease burden, it might be that he recites for a particular person at a dialect and another person at a different dialect a practice which at the beginning before they were told about some of the companions rejected a recitation which was not on known dialect to him, as it was the case with Umar bin Khatab against Hisham bin Hakeem, Umar said: *(I heard Hisham bin Hakeem in the life time of the Prophet (pbuh) reciting chapter 24 (al Furqan of the Qur'an) I attentively listened to his recitation and found him reciting it at many dialects of which the prophet (pbuh)did not teach me, at that juncture I nearly stop his prayers, but I waited till he completed, then I quickly tangled him with the garment he was wearing up, and asked him who taught you that? He replied, it was the Prophet (pbuh) who recited it that way for me, I said to him you were lying!! I swear by Allah, the messenger of Allah had recited to me this very chapter which I heard reciting, then I dragged him to the Messenger of Allah and I said: O the Messenger of Allah, I heard this men reciting soorat al Furqan at a dialect which you did not recite to me and you had recited to me this very soorah al Furqan!! The Prophet said: release him O Umar, O Hisham recite, and then he recited exactly what I heard him reciting!! And the Prophet said: that is how it was revealed, then after the Prophet (pbuh) said: O Umar recite, and I recited the recital by which the Prophet recited it to me, and then the Messenger of Allah (pbuh) said: that was how it was revealed, then after the Messenger of Allah said: this Qur'an was revealed at seven dialects so recite what is possible for you"*[85].

That is how Allah preserved this great sacred text which He intended to be the curriculum of all the entire mankind to follow in their endeavour as it had been detailed in the earlier presentation when the Qur'an was presented as the source of daawah that it is considered as the origin of Islamic sciences in particular and all the sciences of universe and nature in general with real intellectual evidence. Therefore if the practitioners understand the Qur'an in its correct broader perspective and did not stake only to literal textual meaning and make step to go with it at all length they would become at the peak of vast knowledge and acquaintance as it is stated in the both the Qur'an and the Sunnah and was well understood by the Prophet (pbuh) the companions, that is in connection with a narration by Muaz upon which was approved by the Prophet (Pbuh) when he delegated him (Muaz) to Yamen as a *caller "And he said (the Prophet)to him: how are you go to judge? He replied, I am going to judge by the book of Allah. The Messenger of Allah (pbuh) said: but if you did not find (the judgement) in the book of Allah? He replied, I will judge by the tradition of the Messenger of Allah, The Messenger of Allah (pbuh) said: but if you did not find (the judgement) in the tradition of the Messenger of Allah? He*

[85] The previous reference same bab same page in Musnad

© Islamic Online University

replied, I will make effort by my own legal opinion, thereby, the Messenger of Allah (pbuh) said: All praises is due to Allah Who made it possible for messenger of the Messenger of Allah to get it right"[86]

Hereby, I am going to mention only points which I mean by Islamic Sciences:

1. The Noble Qur'an and its sciences that comprises:

a) Exposition of the Noble Qur'an of all kinds, in terms of objectivity, analysis, scientific exposition, eloquence etc..

b) Knowledge of the revelation and what it entails types and states.

c) Knowledge of reasons behind the revelation which would be of help to the caller in terms of correct understanding of the Qur'an.

d) Acquaintance of the recitation of the Qur'an at different dialects in that he would not find himself errors.

e) All books that deal with origin/methodologies of exposition and maxims of the Qur'an in general.

2. The Noble Hadeeth and its sciences, among them are:

a) The four types of Sunnah, speech, action, approval and personal nature.

b) Technicalities of Hadeeth which govern and control the text and chain of narrations.

c) Books that take concerns of understanding and rules of Hadeeth.

Islamic Jurisprudence and its origins, that is Usool takes concerns of controlling the jurisprudence and its maxims upon which coordination and rules are based as the jurisprudence is the branches base on which the rules of the Islamic Laws are simplified by the original and general evidences and maxims.

Sciences of Arabic Language, there are many but I will mention some:

Grammatical Knowledge because it deals with the ends of word and controls it to give sound pronunciation and accurate meaning and do away with errors....

---

[86] Imam Ahmed Musnad 5/236

© Islamic Online University

Eloquence and the three kinds of it, the elocution, the rhetoric and the meaning these are in connection with enhancing, beautifying, cosmetizing and analysing speech and make the speaker be of eloquence, coordination and beauty in his speech as if he is feeding the audience with good smells of rose and flower !!

Among the Arabic sciences, knowledge of the conjugation aspect that deals with composition of the word, tracing its origin, construction, derivation and the surpluses, it is knowledge of much importance in respect of Arabic tongue.

Among that is jurisprudent knowledge of Arabic Language that maximizes linguistic acquisition and develops the amount of knowledge and vocabularies of a person.

At the I will mention for the practitioner literature among others with its different kinds, be it prose or poetry , that is Arabic culture whoever did not read Arabic literature with all kinds can not boost of knowing Arabic culture and that wouldn't be accepted from a practitioner who is going to face the public...

In the Area of Daawah Sciences and Islamic Heritage:

Daawah sciences is the basement within which the collections of the practitioner should be and as the subject of this book it could not therefore be mentioned in isolation because the knowledge of a caller in connection with daawah sciences derives originally from the Islamic sciences that comprehends the entire origins of the Islamic Acquaintance and as it is the sources and references it is also the case with this very book so there would not be any benefit in isolating it in this paragraph.

Indeed, Islamic daawah stands on two major pillars upon which are these discussions:

First: that is the origin of the Islamic religion and its affirmatives that represents the fundamental in the Qur'an and the Sunnah as Allah has taken up the responsibility of preserving the former that is the Noble Qur'an in which Allah said: " **Verily, We, it is We who have sent down the Dhikr (the Qur'an) and surely We will guide it (from corruption)** " Al-Hijr 15:9 on this affirmative pillars the practitioner build his foundation, derives from and make analogical deduction whenever confronted with issues and takes along with it the branches of intellectual efforts.

Second: the soft branches and edges that have the possibility of accepting legal efforts by amendment, change and substitute in accordance with changes in time and place to meet the circumstantial requirements of daawah matching with different contemporaries, acceptable by

© Islamic Online University

all successive generations as long as it would be in conformity with the origins and affirmatives of the former.

On this pillars daawah can move hand by hand with development without fading or wipes away by wind or fade by the passage of time, if this is achieved, then daawah will always remain supported and victorious by the leave of Allah: *"There shall still remain a party amongst my followers victorious and they shall never be affected by those who would desert them till the hour comes".*[87]

In the area of other sciences and acquaintances:

A practitioner addresses and deals with all kinds of intellectual groups, oriental clubs, sociologists and different specializations, therefore, it's important that his knowledge and acquaintance should be universal broad based as much as possible and as far reach as his intellectual, timing and contemporary ability could offer him, so that he can be in position to give and respond to needs from all specializations by supporting his argument with examples from the field of that specialist which he understands and knows better in order to have a good place in him that will make him socialize with and incline to the best of what you are having...

And in the area of psychology it is good for the practitioner to have general knowledge about psychology and particularly that of daawah in addition to sociology and communicational skills..

These human sciences are with many benefits for a practitioner in dealing with daawah and invitation of people it offers him ability skills as to how he can penetrate into the hearts of the invitees in a successful manner.

What has been said in respect of human sciences could be said to geological and natural sciences so that he can discover some wisdom in God's creatures in the universe and that will lead him to the increment in faith depth certainty and carries that to his prospective called to drive them to the Iman (faith)...

Fourth: occupational composition:

The highest occupation for a practitioner is the call to Allah the Exalted, a work of daawah needs good planning in order to go smoothly in beautiful picture whereby there is innovation and invention and progressing without doing things at random arbitrary that produces nothing and bears no fruit. Daawah has become a body that has its own origin, maxims, laws and curriculum so it needs a skilful administrator who knows human resources, all objectives and

[87] It is agreed upon, bukhari book of Itisam bab 10, Muslim book of al Ayman bab 247

© Islamic Online University

specializations that lead to the realization of daawah goals to administer it affairs. Here are some examples of professionalism as follows:

Working to spread daawah amongst the non-Muslims with different methods and means that help in that direction such as internet and media both the printing and electronic through writings in various international and local languages on different topics to a large number possible around the globe for to know Islam in it right picture.

Planning and organizing useful and innovative programs with attractive and modern methods that can serve as training for the youngsters.

Working to unify efforts of the Muslims in general and organizational groups in particular using ideas and textual evidences that call Muslims to love one another and unit on the general principles, cast out disunity citing the agreed points upon which daawah work can be organized together and do away with disputed outlets in that Muslims will learn how to help one another and work together collectively among themselves **"Truly, this, your Ummah (Sharee'a or religion) is one religion and I Lord, therefore, worship me alone" al Anbiya 21:92 "And you hold fast, all of you together, to rope of Allah (i.e. this Qur'an) and do not divided among yourselves, and remember Allah's favour on you, for you were enemies of one another but He joined your hearts together, so that, by His grace you be come brethren (in Islam, faith)".** Al-Imran 3: 103 he should always remind people with this tradition of the Prophet (pbuh) *"The parable of the believers in their mutual love, passion and mercy is like one body if one member of it complains of agony the entire rest share the fever and the sleepless with it"*[88].

Numerous activities such as different sports activities, he must first and famous train himself then train other be it physical or recreational energizer either by participation with sports club or public parks or even in gardens as well as training in different kinds of useful and beneficial apprenticeship which do away with not only idleness but increase growth for the nation such as: handy crafts.

Consequently, a practitioner must to have collaboration with others to organize stationary training and workshops for the invitees such as: preparation of speeches and how to address the public, sign writings for advertising purposes, textual and political analysis and to give training as to how to teach, give lectures and symposium in any topic that would benefit the society in all contemporary and sensational issues internally or externally. That is how professional activities a caller should be in numerous dynamic expansions which know not

[88] It is agreed upon, Bukhari book of Adab 27 No6008 Fath 10/437, Muslim book of Bir No66, Musnad Imam Ahmed 4/270

© Islamic Online University

fatigue, complacence, weakness and exhaustion but physically active, very intelligent, very innovative and interactive with events happening around him contributing his quota in have solutions these show that he intermingle with the people and have their problems at heart, very accommodative to the disturbances of others without being in isolation always have in mind the saying of the Prophet: *"A believer he who intermingle with people and accommodates their annoyance is of great reward than a believer who does not intermingle with people and does not accommodate their annoyance, in another narration he is better, instead great reward".*[89]

RESEARCH TWO THE SECOND PILLAR

The called:

The called are the target of any daawah activity, upon them the rounds of the obit; therefore, it's imperative for the practitioners to work with them in a manner that will facilitate easy dissemination of daawah to them in a more beneficial way which would enable harvesting the best fruit out of it as designed by the daawah.

Thus, having good preparation, effective and accurate method and developing a vital curriculum with leniency that matches the contemporary different situation of the called. All these should be well noted by the practitioners for their efforts to be materialized so that the called will harvest the fruit and have good taste of it. In order to have good cooperation with the called based on planning, knowledge and study there is a need for the practitioner to classify the called into groups to simplify working with them and for them to derive maximum benefits.

Considering the size of this book, I would not go into details of groups and kinds of people but only state the core and the cardinal elements of priority and leave the other branches for the practitioners themselves. This is because mapping out plans, putting up the foundation and

[89] Sunan Ibn Majah book of Fitan bab 23 patience on predicament No 4032 2/1338, al Tarmeezi book of al Qiyamah bab 55, al Musnad 2/43

© Islamic Online University

demarcating a land mark is of great impotence if it is being well organized will lead to perfect execution and ultimate goals that is enhancing the living condition of the called.

Types of the invitees

First Categorization: Age Wise:

There are three different categories- children - youth – elderly

a) **Children:**

Children are the seed and plant of growing society whose fruits hoped to be harvested in near future, so Islam considers children as a strategic and great stock for the nation's future from which its wing expanses. On this note, Islam focuses much on giving children best meaningful discipline to be of good personality which would lead to move the nation forward.

Producing a good child begins right from crèche before school going age. Preparation of children at that age is based on the kind of preparation the teachers have for themselves in terms of educational training, knowledge preparation, physical training and ability to endure perseverance and understanding emotions of children to feed them with adequate educative materials in a gradual advancing process according to their ability of reasoning.

In this case, it is necessary for the teachers to under go child's training courses and workshops as well as courses on Islamic knowledge and principle in that they would not feed children at this vital age with unnecessary information a stage wherein every information that comes from the teacher is been considered by the child as the alpha and omega and also not to feed them with information that would empty their personality and lead them to astray.

At this point teaching and learning materials should be given more concentration such as drawings and motional pictures more than theological aspects, the materials should be very attractive and aiming at reducing imparting theory and that should be the norm, for example:

Video recordings or projectors should be used by showing children performing ablution, others praying in congregation and another group engaging in Qur' an recitation with a teacher who

© Islamic Online University

pronouncing Tajweed (phonetics) , some others singing religious songs, others also playing and entertaining, as others helping their parent in house duties and so forth.[90]

Generally, the most important is for the teachers or trainers to present Islam to the children in any aspect that has like with them and by any method leading to and also inculcate in them love for Islam, being proud of and should not use any forbidding method.

I would like to sum up that Islam cares for up bringing of human being – as I mentioned – right from his birth day even while he was a fetus in the mother's womb Islam has instituted a mechanism to take up his up bringing as mater of importance until his departure from the world. Hereby, Islam teaches children how to conduct themselves with their parents and their teachers and how others also should respect them when they come of age. Islam urges them how to show respect for the parents and not to cause any disturbances by entering into their private rooms at relaxing time.

This discipline goes beyond and covers even servants owing to frequently entry unto their masters Allah says Q24:58

At this juncture a disparity line comes clearly between Islam's way of bringing up children who are disciplined and that of eastern communal orientist or western orientist that has no consideration for moral values to write about. Immoral actions like mischief, corruption and illicit acts which are not acceptable by human with sound instinct has turn into a function whereby no one sees wrong about its promotion or the perpetrator and named indulgent of illicit sexual corruption as mentor no longer called opposite person, so that this rejected term will disappear and replace by this ambiguous word through which all kinds of immoral activities could be committed and go scotch free.

The designers of this immoral act started planning to infuse it in the educational curriculum of primary schools, for children to be come use of it in the early stage of their life, in that it will not only becomes normal thing with them but rather part of their culture. For example, their consistence calls for teaching sex education in such schools! Knowing very well that this is not training because children at this age do not even conceptualize it neither sexually nor intellectually not even physiologically due to the fact that God has timing the realization of this instinct feelings in the body of human being together with growth of its organs and the reasoning at a particular time in his life, so to learn about it before the specified time it means corruption.

[90] For more info, Manhaj Taqdeem al Daawah for thr author p33 the previous reference

© Islamic Online University

Excuse me hereby to present some old and new examples for this type of training for your perusal. For quite long now I came out with series of printings under a title: **how do we understand children!!** I will only give some part of it as examples:

This title was a series of studies under the name Psychological studies (the child or studies about mentality of the child) and it was framed in very attractive expression such as: psychology of parents and teachers!! In the front page of one of the printings a title says: A path to a better life!! The original publisher of this series was an American company by name Franck Lin.[91]

The sadness of all is for some Muslim teacher to comment and package these immoral books for attraction. Knowing the poisonous and porno nature of these books from which every person with sound heart and good taste distances himself let alone to praise it saying: *'this book is the first of it kinds to address parents and teachers to the best of their life, we meant not to say best in material terms but in good delivery of parental and training message!!'*[92].

That was a testimony and praise by a man who is heading teaching affairs in Islamic country, praising such books- I will present to you part of it- claiming to have good dissemination of the message and lead to a better life!! Now let us take a quick look at this –so called- training message which appeared in that series for as a Muslim to your own verdict, as to whether it leads to a better life or ruins honor and values!!

It would be good to cite the following title in that series:

The Child and Sexual Issues:

This was the title without any sense of shy from the author in which it was phrased in a form of questions to be presented to parents to raise attention and create anxiety to the answer, no doubt this method is the best method to create attention and anxiety, because of the sensationalism it is mostly read and listening to, goes deep to establish in the senses, that is why the author depends on sensitizing the reader through questions for him to give answers that would serve his objective in ruining moral values in the hearts of Muslims, ironically, he says: ' do you see in this naked expression about love, what calls for immorality or causes uncomforting!! The good answer in his thinking was: No!!

---

[91] First publication for a general series 1900 then another publication 1977

[92] He is one of the educationist named Abddul Aziz al Qawsi

© Islamic Online University

The pornographic expression about the intended love of this illicit love relation between the two sexes in which isolation touches kisses etc, lead to cautious act and clear prohibition which were cautioned against by the Prophet (pbuh) saying: " *...the eyes fornicate and their fornication is the sight, the hands fornicate and their fornication is the touch, the legs fornicate and their fornication is the walk (to the act), the mouth fornicates and its fornication is the kiss and the heart inclines and wishes then the man organ firms or denies*"[93].

This kind of love in the Islamic perspective it is not only uncomforted but decisive forbidden instead no amount of explanation could be justified.

In another side of this so called training, the author called upon the parents to exercise taking off their dress in the presence of their children in order to encouraged and do away with shyness in cases of sexualities!! The idea was to commonize nakedness the youngsters, just take critically and diagnostically look at the following text *(parents of to day most often do not remove off their cloths in the presence of their youngest children, a behavior that was rare in the past!! Consequently, if doors of bath and bed rooms do leave open for children to be seeing their parents while dressing up or off!! If parents are able to do that naturally, without sense of uncomfortabilility and nervous it becomes natural!! Because that would become use to the child to that feel for sex is not indecent as that also helps to satisfy his inner instinct in relation to elderly body!!!?)*[94]

This is the training in those people's curatorial by which they intend to corrupt moral values of our youngsters till they become addict to such irreputable character from which every sound tasted person distance and rejected by custom of Muslim society as well as prohibited by Sharee' ah, thus, for them, doing this means to cast out the Islamic books from the educational curriculum and replace by that, so that the incoming generation would gradually removed out of its religion and values, this is the intended goal of changing the educational curriculum in the Islamic world, as now a days the Islamic trend is under pressure, so that after distancing from them Islamic materials which discipline behavior and make the child to be use of loving moral values and inculcate in him values of chastity and sense of shyness which is considered as part of faith, as it was stated I the Hadeeth reported by Salim bin Abdul Lahi through his father that the Prophet (pbuh) past by a man who was advising his brother about shyness " *leave him, for shyness is part of the faith*"[95] said the Prophet.

---

[93] Musnad Imam Ahmed 2/343

[94] The previous reference p45

[95] Bukhari book of al Ayman bab 16 No24 Fath 1/74

© Islamic Online University

there you are, the Ansaree man reprimanding his brother for not claiming his right in spite of being hurt, due to shyness according to the brother's thinking but the Prophet (pbuh) asked to leave him on his shyness and that good character and added saying that that was part of faith which hurts not but promote discipline instead.

This is the kind of ruin they want for our children in the name of training, that parent should be leaving wash room's doors open for children to view their nakedness to satisfy anxiety !! O people, what is anxiety and desire for child to see his father or mother in state of undress, for what the training intends to achieve? Is it that, the child should be used to nudity, bareness and knowing not what is shyness right from infancy so that it becomes usual with him at maturity? Then he would also do same!! Really, this is what they are urging us to change our curriculum into.[96]

A child in Islam is trained to have high sense of moral values such as personality, reservation, courage, to be generous, eating and drinking ethics, to have manners and courtesy in dealing with elderly... all these, in order to grow as a complete human being intellectually, opinion wise and physical strength as been directed by al Khaleefah Umar bin Abi Talib in one of his writings to his workers in Sham and other areas saying *(teach our children swimming, shooting and horse racing[97])*

And the Prophet was known to be teaching children ethics of eating and good conduct whether in group or individually. Because as Islam teaches youngsters these good charisma it does not consider the practice to be a nine day wonder or a circumstance that shall soon past but rather aims at perpetual character. For this reason when saw a boy's hand roaming around the table whilst eating he said to him "O boy, begin by mentioning the name of Allah, eat with your right hand and eat from your nearest.."[98] a child in this stage before he matures must be learning obligatory and voluntary duties of Islam, especially, the obligatory worship for him to be use to, perfects it and matures with. And for those who design educational curriculum to incorporate it into the curriculum in every clear and gradual system in accordance with their level of absolving and intelligence. For example: sleeping ethics like separation of sleeping place between the male and the female children, more especially, when they are getting close to puberty, owing to this, the Prophetic guidance on ethics came clearly saying: *"command your children to pray*

---

[96] Rejoinder on those books, Secular Magazine and its effects on the Islamic society for the author p39 1st ed Dar al Aasimatu Saudiya 1409H

[97] Faid al Qadeer Sharh al jaami al Sagheer for Munaawi 4/327 Maktabat al Tijariya Cairo 1st ed 1306H/1938

[98] It is agreed upon, bukhari book of al At'imah, Muslim book of al Ashrubah

© Islamic Online University

at the age of seven, discipline them for not accomplishing at the age of ten and separate between them in bed"[99].

This is just but few among the Islamic training mechanism for youngsters, for the sake of briefing I would have giving more instances but you can find more in Islamic books treating methodology of bringing up good children.

In the end of this presentation I have sum up the topic 'call to the child' of all it branches in the following chart to ease the understanding and implementation of the subject by God willing! See chart No (6)

b) The youth:

Youth age is ambitious, divertious and revolutionary; a child looks at this stage of age not only as brightening future and wishes to be like elders who are opinion leaders in affairs but also wants to issue commands to be obeyed, sees himself as separate entity and dislike to be treated as a child.

If he is a son, he would like to be treated as a younger brother and as a student would like to be left alone for he knows his interest better. So these areas must be cautiously considered in dealings with them.

(For this reason, the guards of the Messenger of Islam were sensitized on the importance of that age because Islamic logic sees the youth age as a stage of responsibility and having a special value)[100] that stage needs much attention because it is an age of productivity, investment and generosity in whatsoever good act in order to maximize the benefit. Thus, the Prophet (pbuh) urged to be given the maximum attention possible and make good use of it without waste. It's an unrepeated opportunity as attached to other four unrepeated opportunities by the Prophet saying: *"Take advantage of five (opportunities) before five (disadvantages) : your youth before aged, your good health before illness, your riches before poorness, your life before death and your free time before being busy ..."*[101]

---

[99] Abu Daawood book of Salat bab when a child should be command for Salat, al Tarmeezi book of Salat bab when a child should be command for Salat, Musnad Imam Ahmed 2/180-187

[100] Shabab wa Taghyeer p13 Fath Yakan Mu'asasat resaalt Beirut 3rd ed 1402H/1982

[101] Al Tarmeezi book of al Qiyaamah bab 11 No203 3/35

© Islamic Online University

The best for the youth at this stage of life is to be soft and well handled and oriented to some useful and attractive books and magazine which are having simple materials that matches with general Islamic curriculum on the general Islamic principle by gradual process. Moreover, he should be introduced to new Islamic web sites that have more international information, programming his calculator with materials that contradict not the Islamic high values and linked with good companions and Islamic charitable organizations that render social services for the interest of the community as well as attaching him to summer holiday camps to make use of his free time and develop upon his intellectual, psychological and physical ability and all kind of programs that aim at benefiting them.

Islam values this age gives it the deserving attention and considers all circumstances that surround it, hereby the Prophet (pbuh) soliciting an excuse for them saying *"Youth age is kind of madness".*[102]

Islam is a balanced and moderate religion, so as it solicit an excuse for their madness it also put mechanism in place to subside this balance from its boilness. Thus, he urged them to be more conscience of Allah by remembrance, repentance and return to Allah because that is the effective psychological antidote in preparation of personal balance. The Prophet says in making them to have interest and like it: *"Verily, Allah loves repented youth"*[103] *in another narration "Verily, Allah is impress by a youth who does incline not to women"*[104]

Additionally, Most of the people who steadfast and supported Islam at the early days wherein the temptations was so high were the youth, amongst them were Ali bin Abi Talib, Anas bin Malik, Muaz bin Jabal, Mus'ab bin Umair, Aseed bin Hadheer, Usamah bin Zaid, Abdul Lahi bin Abass, Abdul Lahi bin Umar, Bilal bin Rabah, Ammar bin Yassir and Abu Jundal, even Umar bin Khatab himself was also a youth at the time. Some of them became leaders at the early stage of build up the daawah others presented themselves for upliftment and defense of daawah, persons like Hanzalah who was purified (from state of impurity) by angels after been martyeous,[105] the Prophet saw angels washing him down, such personalities are many and all are exemplary.

---

[102] Tamyeez al Tayib mina al Khabeeth p92 Imam al Mohadith Abdul Rahman bin Ali al Shaibani Dar kutub al Arabi Beirut without date

[103] The previous reference p 45

[104] The same reference and same page

[105] Al Isabatu fi Tamyeez al Sahaabah Ibn Hajar al Asqalani 1/368 Dar kutub al Arabi Beirut without date

© Islamic Online University

Elderly

At this particular age human being naturally incline to calmness, level headed and analyzing things with objectivity, so he shall never embark on any action until he assesses the consequences disadvantages and advantages, planes well and prepare towards it before he will resolute based on many factors, for example:

1. Increasing responsibility, having feelings that there are people behind who are in need to him and he is responsible for their well being.
2. Sensing responsibility towards the society that he is a complementary member who can not shield away from collective responsibility.
3. He thinks is always better to use the common gumption than using passion, so he balances affairs by intellectual capacity.

Daawah in respect of this category it is based on infusing general Islamic knowledge with concentration on the fundamental as well as taking them through the important branches which are needed in their daily life. For example: a systemized lesson in doctrinal, worship, commercial, biography and issues that are of much concern to the society and around the world which have influence on them and they reaction to. They should be encouraged to be more curious and acquire more knowledge about Islam and they should be introducing to different but important Islamic reference books as well as reminding with verses and hadeeth that contain encouraging word about learning and its importance such as the: **"Allah bears witness that La ilaha illa Huwa (None has the right to be worshiped but He) and the angels, and those haven knowledge (also give this witness); (He always) maintains His creation in justice. La ilaha illa Huwa (None has the right to be worshiped but He), the Al-Mighty, the Al-Wise". Al Imran 3:18. And the verse "And indeed if you ask them, Who has created the heavens and the earth? They will surely say: The Al-Mighty, the Al-Knower created them". Al Zumur 43:9**

They should also be made aware of the four categories of people (in connection with knowledge)of whom the Prophet (pbuh) recommended at least one should not be left out to the fifth category as quoted sayingthe reporter said: Mis'ar asked : *" aspire to be a learned or a student or a listener or an incliner to knowledge and should not be the fifth for that brings*

© Islamic Online University

about perish"[106] that you have added fifth which we were not haven!! The firth is to hate knowledge and it's sought. That is wherein perish.

Daawah practitioner ought to notice that whenever the called grows in age dealing with him becomes more difficult which requires some patience without hasten and he must be accorded with fitting reception feeding him with convincing explanation and textual proof to develop into feeling of patriotism and concerns about Muslims in his country and world at large that Muslim can not live in isolation and have complete faith whilst he cure not about their problems and contribute his quota towards resolution of their predicaments.

This kind of virtues and conversation must to continue with him till he begin to sense the need in him to bean effective part of the Islamic nation in sharing common responsibility towards Islam and Muslims so that he become deeply rooted in that respect Allah says: **" Help you one another in Al-Birr and Al-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is severe in punishment"** Al-Maídah 5:2

Speech of the Prophet also says: *"The similitude of the believing people in their mutual love, passion and mercy is like one body if an organ complains of agony the rest share the fever and the sleepless night with it"*[107].

Second Categorization: According to Family Members

To ease the work of daawah practitioner in terms of planning and organization far from being at random, I am providing the following divisional chart to facilitate the work:

A Religious Family	Unreligious Family
Learned or unlearned	Learned or unlearned
Whether cares about up bringing	Whether cares about up bringing

[106] Majama al Zawaa'id wa manbai al Fawaa'id for Haitham 1/132

[107] It is agreed upon, Bukhari book of al Adab 27, Muslim book of Bir bab 66, Musnad Imam Ahmed 4/170, Fath 10/438

© Islamic Online University

and training or not Being richer, average or poor	and training or not Being richer, average or poor

Each of these categories needs different ways and means and methodology that suits it, and the practitioner also needs a separate curriculum to implement on them in order to attain the necessary level needed in Islam[108].

Third Category: According to Hobby:

This division centered on religion and doctrine of the called because doctrine by and large composes the culture, inclination of hobby and has bigger impact on the personality of the called for the fact that he was brought up in that direction and live with the in the same curriculum. It is necessary There fore, the practitioner to attach much importance to the called religion through which he could influence him to adoption of Islam after presenting the unique good features of Islam to him.

This type may be divided into the following elements:

The called agrees with the practitioner in the basics and may be varying in view in terms of the branches like curriculum, methodology and ways and means.

[108] For more info, Fan Nashir Daawah Zamaanan wa Makaanan for the author

© Islamic Online University

Generally these people are Muslims so dealing with them should be in the area of general principle which are agreed upon, such as Islamic principles and pillars of faith within the confinement of the general text. And leaving out the disputed branches to pave way for easy interaction using system and methodology that you all think could lead to Allah (SW).

Just like holding different opinions in some part of doctrinal and jurisprudential issues by various Islamic sects and as it prevails amongst the daawah organizations and the Soofiete.

In fact this kind of difference in opinion should not have caused any division leading to departing away or deserting daawah to the extent of fighting one another and labeling one another as apostate, innovator and people who have gone astray If, that divergent view is not clear in conflict with textual ruling of decisive evidence in its indication and affirmation. If the case is so, then it be comes imperative to judge accordingly by using best but polite manner gather all the textual evidence on the subject owing to the fact that the religious textual evidences of both the Qur' an and the Sunnah inter-exposes one another as this type of position needs also reference to reasons of revelation and cause of delivering the hadeeth in respect of knowing the repealed out of ir-repealed, Arabic language, general objectives of the Law, repelling corruption, consideration of the current state, consensus of the scholars, analogical deduction , seeking complementary and others general principles of the Law which do away with conflict and dissolve problems, doing this would avert Muslims from deadly conflicts which ruin the nation of Islam.

The called agrees with the practitioner in the general basics principles.

This type agrees with the practitioners in the general basics principles; they are anyone who believes in the existence of **Ilah** (God) for this universe as the one who created it, controlled its affairs and made it a better state.

This kind is of two categories:

People of divine revelation: they are Jews and Christians, invitation to this kind of people should based on showcasing the oneness of Allah that He begot not and He was not begotten and has no partner and no anyone resembles Him from His creatures. Moreover He is of good names and high qualities, He perceives eyes but eyes do not perceive Him and He is All-Calm All-Experience.

Henceforth proves with intellectual evidence that Allah is Omnipotence variably from His creatures, that He is unique, the universe could not have perfected in rotation had it being there an associate or a son to Him. "Had there been therein (in the heavens and the earth)

© Islamic Online University

alihah (gods) beside Allah, then Verily both would have been ruined. Glorified is Allah the Lord of the Throne (High be He) above all that (evil) they associate Him with". Q21:22

Idolaters who worship numerous gods: this type of people have different views as to what is God, among them who worships animals, like Indians who worship bull claiming god has impersonated into it and that it's the shad of god!!

Some others worship human being, for example: the Buddhist who worships Buddha believing that he is a part of God!! And others worship darkness, light and insets!!

Working with this category is not far different from the above mentioned category, so the concentration should be about the deserving qualities of Allah proving that intellectually and logically based on reflection on God's creation of the universe which could not happen unless through Omnipotent Controller who has qualities that resemble not that of His creatures simply because creatures are not capable of creating other creatures with life or without due to her incapability and dependant on others and whoever is lacking assistance of others of course can not be a complete being let alone to create some others, so as long as these universe and creatures are not complete and need a complete being who lacks not anyone's assistance and that is Allah.

The called who agrees not with the practitioner in neither the basics principle nor in the branches:

These are the people who do not believe in the existence of a god as the creator of this universe and they are called Atheistism, because it is a denier of having no creator for this universe who brought about its existence innovated and have full control over it affairs, they were known in the ancient time as Dahriyoon (ageist) relating to age because of their attribution of every thing to the age as the Qur' an quoted them saying: **"And they say there is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only conjecture"** Al-Jathiyah 45: 24

Working with this category shares in common some aspect of the previous categories mentioned, the concentration here also should be about the deserving qualities of Allah, that creatures depend on the creator who neither the creatures in the universe resembles or compare to nor deficiency fits Him whilst anything beside Him does not stand alone without being influence by super natural power in its existence or non-existence then also mention the necessary qualities of that super natural power who controls the affairs of the universe which could not control self by itself and that this systematic universe could not have happen by chance, because chance does not arrange or regulate or even take cure or control, so for a well systemized, coordinated and innovated universe of this nature can not in any way happen by

© Islamic Online University

chance without regulator, then continue until they become convinced by all available evidence that this universe really has a creator which will eventually lead to believe in the deserving qualities of Allah.

The following chart demonstrates how to reach non-Muslims in accordance with methodology and means that suit circumstances and situations of every group. Chart (9)

The Fourth Category: Environment and its Acquaintance

The word Environment is a common noun encompassing a lot of mixer issues surrounding human being it reflects in all aspects of life psychologically, mentally, intellectually, religiously and health wise.

I would prefer dividing the environment into two cardinal branches:

A) Natural Environment, Weather and Atmosphere.

B) Human Environment

A) Environment according to Nature and Composition

Geographical location has a big impact in composition of human being in his reaction, balance, isolation and sociality. Human conduct is of great important to the caller, he must be aware of in order to have solution to. For example: people living in desert areas wherein the weather becomes very hot throughout summer and very cold throughout winter, severe hot weather is found to be continuous throughout the summer season and severe cold weather also continues throughput the winter season, that place people of the area to face much problems in all year long. During hot season they encounter the severity of the hot, sleeping places become unbearable and cause them to be less active, reactions become quick and have no stability, because the higher the temperature becomes the higher they become more mentally disturbed in reaction. It also causes in low production as a result of low rain and green pasture in desert which engages their mind throughout the season running after daily bread to make living which is not easily found.

Consequently, that is how winter also compels them to be in door throughout the season seeking for heating system to warm them which eventually results in them less activity and low income, more especially when the heating system is hard to come by.

Haven said all this, if you take the nature of desert bareness, hardship and starving that often calls for hardness in daily interactions as a result of the hardness and dried nature of the weather affects the nature as well.

© Islamic Online University

All this requires from the caller high consideration for people with method that suits their circumstances which has shaped them that way, generally, the situation needs a caller who is calm and accommodative to act as camel that carries every person with whatsoever he carries internally, so that you can take him to the authentic acquaintance to stand at the truth enlighten his way with knowledge and acquaintance, on this basis one can go to them even when they are in hardship and soft with them in case of ignorance.

The Prophet Mohammad (pbuh) was sent to an environment similar to that mentioned, that is why most of his policies were soft and flexible like snow cooling their irritation, a pure sweet water conching their thirsty and calm their revolution, forbearing that subsides their anger, knowledge that do away with ignorance and generosity that wipes off their poverty, this was a clear testimony when the Prophet went to Thaqeef to invite them to the light of Islam, he was received with most unpleasant words conspired the lunatics threw stones at him to the extent of swallowing his feet but neither he called curse nor perish upon them. Let us hear from own saying in that respect:

It was reported by Urwatu through A'ishah (MABPWH) the wife of the Prophet (pbuh) that once upon a time she asked the Prophet that whether he had ever encounter difficulty more than that of Uhd? (Battle of Uhd) he said: *" I had suffered in the hands of your people what I suffered and the worst of it was the day of al-Aqabah when I exposed myself to Ibn Abdul Yalail bin Abdul Kulal and he did not respond to my call, I moved away sadly with upset and I did not gain my conscience until I reached Qarn al-Tha' aalib, then I raised my head only to see a huge cloud shadowed me, I look into it and it was Angel Gabriel , he called me and said Allah had heard all what the people said to and against you, and had sent Angel al- Jabaal at your service command as you wish from him to do with them, hence, he offered me a salutation and said: O Mohammad that is in your wishes if you like them to be buried under the earth so be it, the Prophet (pbuh) said: I am hopping that Allah will remove from their offspring who shall worship Allah alone without associating anything with Him*[109]*"*.

But as for the people living under a balanced equating weather and climate with greenish land all year long that provides them with a balanced nature and good living, this itself gives them tranquility stability and promote good and strong social relations if all things being equal.

Such people are found to more accommodative in discussion very calm and open minded difficult to find with them signs of arrogance, annoyance and hatred for life in most often.

[109] It is agreed upon, Bukhari book of beginning of creature bab 7 Fath 6/312

© Islamic Online University

Further more, people incline in nature to their environment more than anything else thus, it is very necessary for the caller to observe and take note of that as to how he can penetrate usefully and becomes beneficial to them.

B) Environment and human beings:

As environmental weather and climate influence in the composition of human beings, it is more stronger in the environmental surrounds which comprises of many other things that shapes and dyed him with it shape and colored respectively to the extent of unable to detached from with ease, I will just mention them as points only:

1. **Traditions and Cultures:**

Tradition and custom have their own large influence and dangerous effect which affects all aspects of human and change the basic direction of his conduct and curriculum of his life. Therefore it is of great importance for the caller in his invitation to people to consider tradition in the following perspective:

- Are these traditions in conflict with Islam or not?
- If the answer is yes, then are they aware of it or not?
- If they it happen that they know, then are they insisting and addicted to without readiness to detach from?
- And it is the conflict grievous or ungrievious; I mean major prohibitions or minor?

With this the caller can then equip for each situation a suitable preparation address what it's suppose to be address and leave out that is not. Therein he should not lay emphasis in criticizing minor issues as well as not being soft and condone the major ones. And not withstanding, he should deal with issues of tradition and custom judiciously for it being rooted in the hearts it becomes difficult to easily do away with.

2. **Means of earning living and profession:**

People are children of their profession, thus, it is called-full for the caller to keep in mid that what are the means of living for the people whom intended to invite. He should observe the following:

- It is their living standard above average or average or below the belt?
- It is the means of earning available easily to come by or with sweat and difficulty?

© Islamic Online University

- What are the major professions, trade and industries?
- It is the majority working as professionals or petty traders or industrials?
- Or the majority is big and heavy manufactures?
- Are they in their individual situations merchants, famers, manufactures or shepherds?

3. Education and Learning:

Education and learning are also very important for the reason being that students are not the same as illiterates as well they defer from the ordinary people thus, there should be a different methods and curriculum for each category.

It is preferable if the caller may try to ascertain the kind of specialization prevailing or more preferred by the people in the concern society, that is because he would be in a position to prepare accordingly, if he should be able to complement their shot comings through different educative news papers and magazines and help the to realize it that would have been a success for him.

4. Ascertaining their Religious Level:

A caller who wants to improve standard of people, it is necessary therefore to comprehend and generalize the improvement base, not only to concentrate on a particular aspect leaving the others but rather work towards anything that comes with improvement.

And as religion has a great impact in conducts and interactions of people the caller should therefore know at which extent the impact of the religion on the life's of the people and their general behavior. For example:

- Are they generally good devotees or not?
- If they are religious conscience, does that have impact on interaction?
- It is the religion prevailing in all aspects of their life, in terms of moral, interaction, living condition, education, media and legislature, on the other way it is the religion a curriculum for the life of the people?

© Islamic Online University

- Does the state accept the religion as its constitution, legislation, dealings with its policies? Or it's a secular country that lives far from religion?[110]
- Does the state interfere in the religions of the people or they are left to their fate?

5. **Ascertaining Whether There Are Other Missionary Activities Around:**

In order not to begin in a vacuum or face challenges from other existing daawah work in the field or around, it is necessary to look at the following:

- Its there any daawah activity going on in the area intended or the arena is empty?
- If there is any, what kind of curriculum is it pursuing and what are the means and methods used in implementing its plans?
- Is for the practitioner to see whether that curriculum, means and methods are fit to the environment and whether it is benefiting the people or not?
- Hence, what are the variations between that curriculum and that of his?
- Are there more than one daawah group?
- If they are, are they coordinating their efforts or not?
- If they are not, what has accounted for that?
- Is it the implementation of their methods or the means by which they are implementing them or there are some fundamental or partial issues?
- Could it be possible to unite them, or is there any possibility of coordinating plans with them if even in a broad base or on the agreed principles, if even, you defer with them in the methodology and the means by which you consider the fact that they are all Muslims soughting good for the invitees?

Finally, it is incumbent upon a daawah practitioner to utilize all available means at his disposer to unite the efforts of Du' aat (practitioners) as a matter of priority, even in a general frame work. If this happened no doubt the practitioners will succeed! By God Willing!!

Hence forth, there is a strong protection in the beginning with strong evidence against any instigative back firing as well as prevention of finding any break through outlet to be use against

[110] Invation of secularizism and its infiltration into the Islamic society for the author p16 Dar al Asimah Saudiyah 1st ed 1407H/1988

© Islamic Online University

him. Contrary, beginning with weak evidence could be easily brushed aside by the opponent's strong proofs!!.

On the other hand, the practitioner may present his point of view, but be mindful of other circumstantial issues which should be well noted before proceeding in the debate, as to whether to present only his argument or along side with that of the opponent is left to ethics.

Issues that are linked together must be taken into account as follows:

Is the audience well established with the subject at stake?

To what extent does subject being useful for discussion to them and at what level?

Is the subject of discussion difficult, easy or complicated?

Is the audience educated? If so, at what level and what kind of education is it?

Are they intelligent?

All these elements are considered circumstantial evidence for which a practitioner must try to know as much as possible with which he could make his presentation.

For example, in case the audience is knowledgeable about the topic, it becomes necessary to present the two arguments in order to condemn and dismantle the opponent into pieces to settle down the dust that had covered the mind of the audients by presenting strong proofs.

In case the audients have no idea about the view point of the opponent, then it merit not attention in order to distort their mind with unexisting information, he should rather use wisdom that says: let the sleeping dogs lye.

Consequently, the level of education as it was mentioned earlier in addition with the knowing of the subject is of much importance because educated people often have variety of information, in that, if the practitioner presents one sidered arguments without that of the opponent, they might see it as weakness. Especially, if the content is of technical nature or new ideology in respect of the audience, but if the audience happens to be ordinary people it facilitates the presentation from one end to the other.

That is what Ali bin Abee Talib did point out saying: (Inform people with what they know, would you like them to deny (the message of) Allah and His Messenger).

Ibn Hajar in his explanatory remarks on this very Hadeeth said: the meaning of 'what they know' is what they understand. Additionally, Adam bin Abee Iyas said: - in the Kitab al Ilm (book

© Islamic Online University

of knowledge) - let whatever they deny, meaning that, whatever has the potential of creating confusion in the mind. Therein, there is evidence that ambiguity should not be mentioned to the ordinary people, similarly, Ibn Masuod said (You shouldn't talk what will be over people's reasoning, for that may fascination some of them.)

Both the Hadeeth of Ali and Ibn Masuood pointed out that one should not present any distortive idea or opinion to the invitee, be it oral or written.

This is in support of what we just presented that it is only useful to present own argument if there was no call for the other for reason mentioned above.

Research Three

The Third And The Fourth Pillar: Means and Content

Means or tools of daawah are what carries the content of daawah and conveys it to the called. It is the complementary pillar without which daawah can't stand and it is neither limited nor something particular but rather goes according to the content. It could be in a form of gift, tool, vehicle, club, mosque, etc. It shall soon be in details – God Willing – when treating means and methods of daawah.

As for the fourth pillar, it is the presentational material for the called to benefit in accordance with his need. This can also not be specified owning to the diversity nature of it each according to the need; the situation could be that the called may just needs to learn Soorah al-Fatiha and that should be the content in his respect. The content mighty be a school or mosque that has the material to solve the need of the called, that is how divergent this topic could be.

In general terms, content is any thing that has the possibility of making good impact on the life of the called as long as it does not conflict with Islamic general curriculum, fundamentals of the religion and it objectives, so Islam in totality is a subject for daawah...

Those were the four patronage pillars of Islamic daawah which are: the caller and the called, means and content as outline in the following chart.

Third Category: Features of Daawah

© Islamic Online University

Strengthen:

Feature is what distinguishes something from others and specifies it...

Features of Islamic daawah are that characteristics and signs in the curriculum, means and methods about which it distinguishes from the other missionary activities, in that it is part of the general features of Islam of which the Al Mighty makes it unique as the final divine religion, abrogated of all the heavenly religions and absolved them in summation.

Features or distinctions of the Islamic daawah are numerous in such a way that this book can not contain *them if real wants to identify daawah in it generality with all details, branches and piece and pieces of it.* At this juncture I will mention features as points only then explain some of them in brief accordingly:

1. Divine.
2. Universality and comprehensive.
3. Firmness and softness.
4. Realistic and autonomous without blind following.
5. Internationality and sustainability.
6. Moderation and balance.
7. Clarity and appearance in sight and objective.
8. Humanity.
9. Validity for all time, place and generation.
10. Balance and unexcessiveness.
11. Perfection in all it fundamentals, principles and maxims.

Hereby, I will give some simple explanations for the caller to build upon and serve as yard a stick but not as confinement.

Fouth Category: Features of Daawah

Strengthen:

Al Mighty Allah in His wisdom chose Islam for the entire mankind as their way of life to be adopted piece by piece of this religion in their entire Endeavour till the last hour irrespective of their countries of origin, languages and periods of time.

Among the intellectual evidence to prove out the universality of this divine curriculum is the sealing of the prophecy with the advent of the Prophet Mohammad (pbuh) as no messenger was sent thereafter, that alone in itself is a strong proof to condemn whoever accept not the Islamic textual evidence because it had been the norm that Allah would never leave mankind

© Islamic Online University

alone in the state of haywire without sending to them a guider "**And We never punish until We have sent a Messenger (to give warning)**".Al-Isra 17: 15 So God would never leave mankind without a prophet to guide their affairs "**Verily, We have sent you with the truth, a bearer of glad tidings and a warner, and there never was a nation but a warner has passed among them**". Saba 34:24

It becomes necessary therefore, for this curriculum that Allah has chosen for mankind as long as life remains must to have a conducive characteristics to suit the passage of all times, generations and nations for each to have it fare share with regards to day to day affairs because issues of concerns and needs of people never end and has never been limited, it changes with different dimension from time to time.

For this reason, the Islamic curriculum came with two main features that give it the validity to match with all time and place, all generation s, nations and states and that are firmness and softness each of them has distinctions and benefits, I will mention some of them:

Features Firmness:

1. The unique nature of daawah curriculum is seen in the firmness as invariable, insubstitutable, does not accommodate any alteration by addition or omission and reason been that Allah has taken upon Himself the responsibility of preserving and protecting this origin without shielding it upon any of His creatures not even an angel, a prophet or a scholar simple because the religion came to live forever to adjust and amend people's affairs till they meet their Lord, so it was necessary to be protected and preserved in it's originality because if the origin is no where to be found the branches would definitely lost their way, Allah says "**Verily, We, it is We Who have sent the Dhikr (i.e. the Qur'an) and surely , We will guide it (from corruption)**". Al-Hijr 15:9
   "**Alif-Lam-Ra a book, the verse whereof are perfected (in every sphere of knowledge) and then explain in details from One (Allah) Who is All Wise, Well-Acquainted (with all things)**". Hud 11:1
2. The firmness is also unique in the sense that it protects the curriculum from uprooting and deracinating thus, it is firmed that can not be pushed or shoved out by any storm and it is firmed as a rock can not be ruin by any waterfall and so no devastative trend can stand it but still remains the most guidance curriculum for mankind "**Thus, does Allh (by parables) show forth the truth and falsehood, then as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth, thus, Allah sets forth parables (for the truth and the falsehood, i.e. Believe and disbelieve)**" Ar-Ra'd 13: 17

© Islamic Online University

3. One of the characteristic of the firmness is that it protects against dissolving into any other missionary activities or cultural curriculum that are not protected by Allah due to the fact that He was aware that He is going to supersede those with another one for mankind and only protected the origin of those curriculum for their priests and clerics as can be seen in the following verse **"Verily, We did send down the Taurat (Torah) to Musa (Moses) therein was a guidance and light, by which the Prophets who submitted themselves to Allah's Will judge for the jews. And the Rabbis and the priests (too judge for the Jews by the Torah after those Prophets), for to them was entrusted the protection of Allah's book and they were witness thereto. Therefore fear not men but fear Me (O Jews) and sell not My verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun"** Al-Ma'idah 5:44

Features of softness:

For this curriculum of Islamic daawah to be completed and valid for all time, place, generation and nation it is imperative to have a realistic and voluntary charisma.

The softness is found within the edges and branches of this curriculum which accommodates efforts of legal opinions, as much as firmness has a lot of benefits, softness also has benefits and amongst the characteristics of benefits are:

1. It put's daawah on a platfform to fit contemporary and locations.
2. It goes along with modern developments, innovations and discoveries absolve them without contradiction or frizzing provided they are not in conflict with the fundamental affirmed principles.
3. The softness in the branches of the daawah offers opportunity to people to steer their affairs in absolute freedom calling others to Allah within the parameters of fundamental affirmed and unique principles, not withstanding the variation of traditions, customs and people in terms of eating, drinking, dressing, means of transportations and housing code, all these are amongst the daawah curriculum as long as they fall within the branches as mentioned in the general maxim: **all things are permissible until there is an objection**.

So no matter how things take shape and substitution they are counted to be within the curriculum if the parameters allow that, this is inline with the maxim that says: **Rules change by changes in time.** The rules that change are that of the branches which accept inputs of legal opinions and not the fundamental affirmed principles upon which others are built. Therefore, it is necessary for callers to be aware of these characteristics of daawah. Had these principles been soft daawah would have been uprooted from the source, past away by trends and other

© Islamic Online University

schools of thought. But Al-Mighty Allah had protected and preserved it against any alteration and substitution in order for Islam to remain in universality for the entire mankind.

On the other hand, if the branches of this curriculum had been caked and not accepting inputs of legal opinions would have ruined by the passage of time without been valid for all time and place.

Therefore the firmness of the origin has given us the opportunity to derive, deduce, build and establish upon it and make useful maxim and flexible branches out of it as much as possible with no exceed.

This is how Islamic curriculum inline with the wisdom of Allah have firmness and softness at the same time without been accommodative to any change or alteration in its fundamental principles or been caked or frozen in its branches as mentioned by the Prophet (pbuh) in regards to the Qur'an: *"The book of Allah therein story of the generation before you, information about the generation after you, rulings amongst yourselves, it is the justice not funny story, he who avoids it arrogantly Allah dealt with him, he who sakes guide outside of it Allah causes him to go astray, it is the strong covenant of Allah, it is the Dhikir Al Hakeem (Wisdom that reminds one to be always on track) it is the straight path that does not bend by any evil desire, it dose not intermingling by the use of many tongues, scholars never satisfied with it, it does not faint by many attendant, the impressive nature of it never fadeout and it is the book about which when the Jinn (Demons) listened to said:* **"Verily, we (the Demons) heard a wonderful recitation (the Qur'an) guides to the right path and we have believe in it"** Q Al-Jinn 1-2 *honest is he who uses it in speech, reward is for he who works with, justice is he who judges by and he who calls (people)to it guides to the straight path"*[111]

Thus, firmness and softness are two inseparable features; it does not aught well for a practitioner to make mistake in that direction or casting them aside may eventually lead to stagnant and drive people away from the truth as a result or lead them to unbearable actions, so if they get to know the firmed one from the variables in the curriculum and daawah activities they become save as well as the people and lead the called to the safer land.

[111] Al Tarmeezi book of Fadaa'il al Qur'an bab 14 No 2915 4/315 Dar Fikr Beirut 1414H/1994. Al Dairami book of Fadaa'il al Qur'an 2/435 Dar kutub Ilmiyah Beirut without date

© Islamic Online University

Research two: Balance and Moderation

Balance and Moderation are two fundamental characteristics of Islamic Daawah Curriculum and the most outstanding features comparatively to others in terms of compatibility, resemblances and adoption to the extent that each of them can not be discussed in isolation without the other. whenever balance is been discussed ,moderation comes in and vice versa although balance most often takes the floor considering that it contains moderation because any thing that has balance is moderated and moderation is balance.

For this reason, both the balance and the moderation are nature of the universe, everything in the universe is balanced and moderated without distortion or sidelining or over inter-exceeding read the following verse **"Who has created the seven heavens one above another, you can see no fault in the creation of the Most Gracious. Then look again, can you see any rifts?"** Al-Mulk 67:3

Everything in the universe - from the orbit to the atom – is in balance and equilibrium; therefore as much as the practitioner has the sense of balance in whatever he does as much as he conforms to the curriculum of Allah in the universe to guide him, cause his prayer to be answered and people benefit from it because he moves in conformity with the curriculum of Allah in the universe.

The gravity of the earth moves in balance as well as the gravity of the stars even that of atom negatively and positively, balance and moderation have many relations with life of the practitioner:

Balance with regards to the practitioner and himself:

The practitioner should have balance and control of himself in order to make good impact on others because Allah addresses human been to begin with himself then his family. Read the following verse **"O you who believe! Ward off yourselves and your family against a Fire (Hell) whose fuel is men and stones".** At-Tahrim 66:6

The Prophet (pbuh) had been perpetually advising towards self purification before anything else even in the areas of economics activities so that one would be strong enough to handle well his own living requirements then that of his dependants, as a man told to the Messenger of Allah that he had two Deenars (what to do with them) the Prophet (pbuh) replied: "Give them out to yourself as charity" the man said: 'I have another'

"Give them out to your wife as charity" said the Prophet (pbuh).

'I have another' again said the man.

© Islamic Online University

"Give them out to your son as charity" said the Prophet (pbuh).

'I have another' again said the man.

"Give them out to your servant as charity" said the Prophet (pbuh).

'I have another' again said the man.

"You know best (as to what to do with them)" said the Prophet (pbuh).[112]

Balance in calling others: begins with the most nearest relation to the nearest and downwards.

The Prophet Mohammad (pbuh) as the first caller and exemplary to all practitioners in order for him to have balance in his daawah Allah ordered him to begin with his blood nearest relations, then with the family and the household as stated in the following **verse "And warn your tribe (O Mohammad pbuh) of near kindred".** Ash-Shu'ara 26:214

Indeed, the Prophet began with his wife Khadeejah, then Ali ibn Abee Talib and the both were in his house, and then called his nearest friends like Abubakar as Sadeeq..and so forth, relatives should be on the top priority in relation to daawah. The first attempt should be the closet family due to smaller size and strong ties between it and the caller, as it would be difficult if not impossible for an outsider to submit himself as a first supporter but, that is also not to say that the caller should call it off if none from his family members responds in time to the call. The most important is to continue persuading them in order to get a request balance in moving forward with the daawah plans. The Prophet (pbuh) climbed on top of a high mountain using the most recent and effective methods and means of communication available at the time and called upon the Quraish when his was asked by Allah to begin with his nearest relatives *{They responded to the call and gathered, he specified and generalized his speech and said: "Oh Banee Kab bin Luee, save yourselves from the hell fire. Oh Banee Murah bin Kab, save yourselves from the hell fire. Oh Banee Hashim, save yourselves from the hell fire. Oh Banee Abdul Mutalib, save yourselves from the hell fire. Oh Fatimah, save yourself from the hell fire for I posses nothing from God for you except a blood relation with which I will do my best"*[113].

The practitioner was brought up among the relative, therefore they know him better than anyone else. So living them behind may imply to others that if there had been any good in his call his relative would have been that first people to have welcome the idea. If he did call them

---

[112] Musnad Imam Ahmed, 2/251-271. Al Nisaayi book of Zakat bab 54 No2535

[113] Bukhari book of Tafseer No2, Muslim book of al Ayman 34 the wording is for Muslim

© Islamic Online University

with no avail has given them the benefit of the doubt by which he has done what was expected from him and can now proceed with them or without.

A call to those who live around the practitioner:

In completion of this daawah balancing the practitioner should open up the frontiers of the daawah not for only those living around but to extend it his nearby villages and cottages as well as urban areas and cities. These people might have heard about the daawah or at least have a general information about it, for this would offer them the privilege to know more.

This can be found in the following verse when Allah reminded the Prophet to caution people living around him about the consequence of this life **"So that you may warn the mother of Towns…".** Al-An'am 6:92

Indeed, the Prophet (pbuh) moved beyond his catchment area patronizing water depots markets and assembles points calling and presenting this new faith until media of those days picked it up and spread it to numerous areas as that were the wishes of the practitioner to cover internally and externally.

The practitioners of to day could easily benefit from that prophetic experience especially, now that transportation system has become easier and affordable. They could also corporate with benevolent people and charitable organizations for provision financial aid and means of transportation to enable them carry out their duties in the best manner with softness, good wards, humble and attractive approach which has been the Qur'annic and Sunni curriculum at all time.

General balancing and moderation:

To sum up the discussion on balance and moderation in respect of feature of the Islamic daawah I would like to generalize it for the sake of time. It is all about affairs of the practitioner, right from a health doctrine based on religion and scientific evidence and worship with all its kinds – be it general or specific – because Allah created mankind and Jin (demons) only to worship Him as stated in the following verse **"And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone)"** Adh-Dhariyat 51: 56

Thus, at this time of age, balancing and moderation are strong fundamentals of Islamic contemporary curriculum of which the inbalance and criterion have falling apart and things capsizing between old and new, issues arising every now and then like a water falls from a high mountain. It is necessary therefore for the practitioners to adopt Islamic balance and moderation, more so at this time that knowledge about fundamentals of Sharee'a is very little

© Islamic Online University

in the system with much inflow of general sciences and books that are not approved by authentic sources, for this, a practitioner needs to pay much attention to the fundamentals in that he will be firmed against any corrupt trend.

The practitioners in general – scholars and invitee alike- need balance and moderation in their homes, putting on cloths, embarking on vehicles, conducts, interactions and conversations as well as their rulings on others in order not to be prejudged and cast doubt which cannot be substantiated about others or considering others as apostasy, uneducated or innovators for lack of textual understanding!! And total rejection of understanding of other people.To ascertain certainty on issues is one of the curriculums of balance recommended by the Qur'an in the following verse **"O you who believe! If a Fasiq (liar -evil person) come to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done"**. Al-Hujurat 49: 6

In order to achieve this balance in judging people, Islam has called for having witnesses who are justice in the absence of physical proof or confession as a prime condition and mechanism for claiming allegation against any person. This is a common practice in Islamic jurisprudence. Balance is high required in all human sphere even at the point of dispute evidence is pre requisite for justice in that there would not be any partiality or over judgment. For this reason, the Prophet (pbuh) cautioned dispute factions who come to him for justice saying: *"I am just a human being, and you come to me with your disputes, some of you might have submitted his case very well than the other and I will judge for him according to what I heard, therefore, he who I judge for him a right that is for his brother, he should not take it, It is just a piece of fire I cut for him"*[114] it is agreed upon, the text is for Bukhari

With this, Islam has given good balance in all aspect of Muslim's conduct. Thus, there shouldn't be negligence nor going excessive but adopting this healthy curriculum.

Once again we emphasize that a practitioner who goes with balance in his daawah has therefore conformed to the norms of the universe which is to have balance in everything without going to the contrary.

Research Three: Independence and Unblind Following

This characteristic is one of the features of Islamic daawah which aught for a practitioner to build his daawah upon, in that he would not be following things blindly or moving as people

[114] It is agreed upon, the wording is for Bukhari book of al Ahkam bab 20. Muslim book of al Aqdiyah bab 4

© Islamic Online University

move. He should be of independent and constructive personality far from blind affiliation, be it western or eastern but, should be like the tree prescribed by Allah in the Qur'an as firmed and strong based on truth from which derives its root and fruits as stated in the following verse **"Allah is the Light of the heavens and the earth. The parable of His Light is as (there were) a niche and within it a lamp, the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive neither of the east (i.e. neither it get sun-rays only in the morning) nor of the west (i.e. no it get sun-rays only in the afternoon, but it is exposed to the sun all day long)whose oil would almost glow forth of itself though no fire touched it. Light upon Light! Allah guides to His light whom He wills. And Allah set forth parables for mankind; Allah is All-Knower of everything".** An-Nur 24:35

The independence being discussed hereby is the origin of Islam itself. Never in history had Islam become weak in need of other systems to strengthen her against her weaknesses. That is because Allah has featured it to the summation of religions and their fruits as placed to be the curriculum for the entire mankind and at all time. Such religion with this quality and characteristic would never need addition or amendment.[115]

We have been directed by the Noble Qur'an to keep our feet firmed, move in truth resolving issues with resolution and wisdom. The Qur'an On the other hand reprimanded those who act as tail depend on others, follow them even in issues that merits no attention as stated in the following **"Nay! They say: We found our fathers following a certain way and religion, and we guide ourselves by their footsteps"**. Az-Zukhruf 43: 22 as well as their weak saying which has no stand in the following verse **"When it said to them: Follow what Allah has sent down. They say: Nay! We shall follow what we found our fathers following (would they do that) even though their fathers did not understand anything nor were they guided".** Al-Baqarah 2:170

Indeed, Islam has released Muslims from blind following of elders or baseless point of views but not their factories or educational experience and intelligence which have neither color nor nationality.

Indeed the prophet said in training the nation on high independent curriculum that protects and preserves their honors and dignity *"One of you should not follow people blindly and say: I am with people, if they do well I do, if they go wrong I go, but beware of yourselves, if people do well do also, but if they go wrong then avert their mall practices".* [116]

---

[115] Psychology for daawah, the author p150 1st ed Dar Masreeyah Lubnan 1995

[116] Al Tarmeezi book of al Bir wa Silat bab No 63

© Islamic Online University

The personality that was built in the companions of the Prophet (pbuh) by himself knows neither demoralization nor reaction without taking the time to perceive the issue at stake nor does it follow cake ideas to the lowers level without assessing and diagnosing the situation. But a daawah personality with high level of thinking, innovative, open and blooming mind which emancipates from prevailing stagnant and weak ideas to the vast unlocked Islamic arena to the weak human intellect. This vast independent curriculum was understood by Rubai'a bin Aamir when the captain of the French army interviewed him to know of their mission: *{What brought you! Asked captain. Allah delegated us to remove whosoever He (Allah) wishes from worshiping servants to worship the master of the servants, from congestion of the world to the vast of it and from religious oppression to the justice of Islam. He sent us to His creatures to call them to, he who accepts it we will accept it from him and turn away and he who rejects it we will engage him in war until we meet the promise (to die) of our Lord. replied, what is the promise of Allah? Paradise is for he who fights against those who rejected and victory is for those who will survive. Aamir replied}.*[117]

The Prophet (pbuh) was circumspectly developing Islamic personality which would be proud of the religion and do away with any human corrupted curriculum which is in conflict with the generality of Islam and its objectives.

That is why when Umar ibn Khatab came with a copy of the Bible in his hand and said: {*Oh the Messenger of Allah (pbuh)! This is a copy of the Bible, the Messenger of Allah (pbuh) kept silent, when Umar begin to read it the face of the Prophet changed and Abubakari said to Umar : curse onto you, haven't you see changes on the face of the Prophet? Umar looked at the Prophet and said: I seek protection by Allah from His anger and that of His Messenger. We have accepted Allah as our Lord, Islam as religion and Mohammad as Prophet. Then the Prophet said:"I swear by the One in Whose hand the soul of Mohammad, had Musah (the Prophet) appeared and you follow him and leave me, you would have surly gone astray, had he been alive, meet my prophecy would have no choice than to follow me"}.*[118]

This that happened to Umar also happened to Addee bin Hatim. That has given emphasis on our earlier submission about the extent at which the Prophet was so circumspect to get the Islamic curriculum being full independent base, from the general and particular independent enjoyed by the Muslims and the practitioners respectively. The similarity hereby is that as much as the Prophet (pbuh) was circumspect inculcating sense of having independence and balance of Islam in the hearts of Muslims and distancing them from cultural and ideological hereditary

---

[117] Al Bidayati wa al Nihayah, Ibn Katheer 7/43, 5th ed, Dar al Ma'arifah Beirut 1420H/1999

[118] Al Diraami in his Sunan al Muqadimah bab Hadith about credibility 1/115, Musnad Imam Ahmed 3/387

© Islamic Online University

does not mean isolating them from being concerned of other issues in their surroundings, but is to deepening strong Islamic sprit in their hearts and arming them with requisite knowledge based on evidence and proof. Consequently, a practitioner must to be on the curriculum of the Prophet (pbuh) so to train Muslims on the same curriculum not only isolate them from others that will not bear fruits, more so now that the world is proliferated with information without any barrier except the barrier of the vast and original Islamic knowledge, acquaintance and culture which is the only protective and defensive solid pillar.

Addee bin Hatim said: *{I came to the Prophet (pbuh) and on my neck was a cross, and he said to me: Oh Addee bin Hatim throw this idol away from your neck. Which I did, and he was reciting Qur' an chapter Barraa' a till he got to the verse Q9: 31 I said: Oh the Messenger of Allah, we have not taken them as gods beside Allah!! The Prophet (pbuh) said: yes, haven't they made lawful of things which are forbade for you and you legalize them? And forbid things which are lawful for you and you make them unlawful? I said: yes! Then he said: that is worship to them}*[119].

We don't want to have a contemporary Muslim practitioner being mere independent, like a stone or stick which can neither be flexible nor harden but want him to be attractive and convincer to others. In case he is confronted by a blind imitator he would be in a position to attract and convince him to unionize with the right path. This personality was described in details by the Prophet (pbuh) in the following Hadeeth *"Should I inform you about a nearest person amongst you to me in position on the last hour? It's he who has the best conducts those who are firmed in character and socialize... " In another narration of Tarmeedhi "Indeed, the most loved person amongst you to me and nearest to me in position on the last hour? It's he who has the best conduct. And indeed, the most annoyable and distanced person amongst you to me in position on the last hour is talkative, gossiper and arrogant".* [120]

That is the summation of independent personality which we are calling the practitioner to know, understand and work towards inculcating it in the incoming Islamic generation in that the Islamic nation could get a way out of it current predicament of being tail, frustrated and demoralized.

And this characteristic as it is been admitted along with other characteristics of Islamic daawah which were meant for this universal religion by Allah would be our next topic.

---

[119] Al Tarmeezi book of Tafseer soorat Tawbah bab 10

[120] Al Tarmeezi book of al Bir wa Silat bab 7

© Islamic Online University

Research Four: Universality and comprehension

This is a unique feature which stands for generality and internationality of the Islamic daawah brought by the Prophet Mohammad (pbuh) to the entire mankind. A critical look into the internationality and comprehensive nature of the Islamic daawah whose fundamental base is the Qur' an by which Allah addressed even the Jinn (demons) considering the fact that they are also part and parcel of rational creatures. For this reason, when the Jinn heard the recitation of the Qur' an, ascertained the truth in it and understood the objectives of the Islamic daawah, they learned knowledge about which the Qur'an brought. And then returned back to their people presented Islam to them and urged them to embrace it in order to worship Allah in reality, clarity and with knowledge. Hereby I would like to present to my prospective reader some verses of the Qur' an for you to make a critical look into them and see how Allah guided this kind of His creature leading them to know Him and worship Him. Allah determines to His creatures what He only knows, read following verses **"And (remember) when We sent towards you (Mohammad pbuh) a group (three to ten persons) of the Jinn (quietly) listening to the Qur'an. When they stood in the presence thereof, they said: Listening in silence. And when it was finished, they returned to their people, as warners. They said: O people! Verily we have heard a book (the Qur'an) sent down after Musa (Moses), confirming what came before it: it guide to the truth and to the straight path (i.e. Islam). O our people! Respond (with obedience) to Allah's Caller (Allah's Messenger Mohammad pbuh) and believe in him (i.e. believe in that which Mohammad pbuh has brought Allah and follow him) He (Allah) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-Fire). And whosoever does not respond to Allah's Caller, he cannot escape on earth, there will be no Auliya (lords, helpers, supporters, protectors) for him besides Allah (from Allah's punishment). Those are in manifest error"**. Al-Ahqaf 46: 29-32

What matters here most about the call to the Jinn to embrace Islam is the emphasis on the internationality, universality and comprehensive nature of the Islamic daawah for the entire rational being.

Universality and comprehension are for all that matters mankind in their life and after, religiously and worldly, huge and little.

Therefore, universality and internationality are the core and the origin of Islamic curriculum upon which Islam was established as brought by the Qur'an and implemented also by the Prophet (pbuh) and his successors.

© Islamic Online University

Thus, it is necessary for the practitioner to put them on his priority list and the core of his curriculum in order to be on the right footing from the onset of the daawah to achieve remarkable expectation.

The Al-Mighty Allah addresses His Prophet in general terms to indicate that he was sent to the entire mankind and the Jinn and no curriculum would be revealed from the heaven to the mankind as well as no prophet after him Mohammad (pbuh). Some of these examples in the Qur' an are as follows: **"They speak not until He has spoken, they act on His command". Al-Anbiya 21:27 "And of the people of Musa (Moses) there is a community who lead (the men) with true and establish justice therewith (i.e. judge among men with true and justice)"** Al-A'raf 7:158 and evidence on universality and internationality that no Prophet will come after him **"Mohammad (pbuh) is not a father of any of your men, he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Knower of everything"** Al-Ahzab 33: 40

Abu Sa'ad in his exposition of this very verse: *{He was the last of which they were sealed. And coming of the Prophet Isa (pbuh) after him does not conflict with the consideration he is the seal of the prophets, because no prophecy after him but Isa was before him. Even when he comes he is going to work in accordance with the Islamic Sharee'a pray in the same direction as if he is one of the followers of Prophet Mohammad by doing so he would be promoting the course of Islamic Sharee'a reviving that which the Qur'an revives and expiring that which has been expired by the Qur'an.*[121]

Among the evidences which proofs the universality and the internationality of the Islamic daawah is that Allah has cited that Islam will supersede over all other religions, likewise the Messenger will supersede over all the Messengers and serve as seal to them. Read the following verse **"He it is Who has sent His Messenger (pbuh) with guidance and religion of truth (Islam) that He may make it (Islam) superior to all religions. All-Sufficient is Allah as a Witness"** Al-Fath 48:28 and supersede over means prevail, over powered and validity of continuity with firmness and softness in honor and high status.

The tradition of the Prophet (pbuh) also indicates this universality and internationality as reported by him to have said*: "I was given five aspects which were not given to anyone before me. I was sent to the red and the black (i.e. all colors of people) prophets were been sent only to their people. And I was for the entire mankind. War spoils were made lawful to me and it was*

---

[121] Irshad al Aqli al Saleem ila Mizaya al Qur'an al Kareem 30/106 Abee Masood Mohammad bin Mohammad al Amari 2nd ed Dar Fikr Beirut 1402H/1982

Alamiyat al Daawah al islamiyah Dr. Amarat Mohammad Amarat p41 1st ed 1422H/2002, maktabat Abdul Rahman without tittle

© Islamic Online University

not lawful for anyone before me. I was supported for what takes a distance of a mouth journey (to realize). The earth has been placed for me as purifier and mosque, thus, whoever prayer time meets at wherever should pray at wherever he finds himself"[122] al Bukharee in the book of Tayyamum in another narration of Muslim *"I was sent to the entire creatures and I was used to seal the prophets"*[123]

The universal curriculum for which we are calling the practitioners to incorporate it into the core of their curriculum is the derivation of the internationality of the Islamic daawah whose main foundation is the provision of human needs. Its educational curriculum is faith training based which cares for human's dignity as honoured by Allah and stated in the verse **"And indeed We have honoured the Children of Adam and We have carried on land and on sea, and have provided them with Al-Tayibat (lawful good things), and have preferred them to many of those whom we have created with a marked preferment"**. Al-Isra 17: 70

This is to bring realization of happiness, success and prosperity into the entire life of mankind here and after. And the main objective is to build a complete respectful human being, a compatible family unit, correcting doctrine, faith and conducts, developing social awareness and protection of human's pride and dignity, strengthening the solid base of the society and generalization of whatsoever has the potential of leading them to civil upliftment, raising the Islamic civilization tower, building up and strengthening Islamic personality, inculcating zeal of proud as Muslim and part of Islamic nation, offering a helping hand to the Islamic nations in raising the nation in all sphere of life, an aspect which would make Islam a moving living thing on the earth by which a person will manifest in all his endeavor until the Islamic nation awake from its complacency and nuisance .

In sealing of this submission I would like to say: in considering the fact that Islam is a universal religion for all walks of life, it intervenes in every aspect that concerns people's life, regulates it all to be able to say the truth where it matters and to live on the right curriculum which is accepted by Allah the Al-Mighty for His servants. Islam compensates deeds no matter how smaller it may be as long as it brings good or help in that direction. This could be found in the following hadeeth *"Every good deed is an act of charity (irrespective of the volume) conciliation*

[122] Bukhari book of Tayamum bab 1 , al Tarmeezi book of Salat, Ibn Majah book of Salat

[123] Muslim book of Masajid No6, Imam Ahmed in the Musnad 3/403

© Islamic Online University

between two (dispute people) is an act of charity, to keep of any harmful object from the passage is an act of charity and a good word is an act of charity...[124]" it is agreed upon

Islam in doing all this it factors in the element of psychological aspect to boost the moral towards increment of efforts, that is, if one knows that he is been rewarded for every smaller good act done, of course it will push him to do more, unlike if it were demoralization words.

Enticing method is one of the best in terms of energizing the spirit to work and it's lively aspect which Islam takes good care of to the extent of urging its followers in a case where one couldn't get what to reciprocate a gesture, he should offer even a good word in returns.

Division Two: Understanding of Daawah in Our Contemporary World

First Category: Daawah Curriculum and Its Divisions

Research One: Definition

A researcher into the word 'Nahj' (direction) in Arabic dictionary finds numerous meanings for it. They may be some similarities and synonyms and they differ according to the way the Arabs use it. And some times it comes with circumstantial, metaphorical and linguistic evidence.

'Nahj' means way

The word 'Manhaj' (curriculum) comes with the meaning the clear way, as it can also mean a vast way.

By this definition (way) it can be a physical way through which people pass to their needs. It could also be spiritual by which designed plans for a particular work are executed. And the word 'Manhaj' (curriculum) if it comes to mean something sensitive then it necessitates being transitive, for example: if you say 'Nahaja al Tareeq' (He took direction) it means he made it clear and apparent.

The spiritual aspect of the word conforms to the physical meaning, because the spiritual meaning means a clear and apparent direction which leads to goodness as cited in the Hadeeth....

The word 'Manhaj' (curriculum) often comes as direct and clear way without bend or curve.

---

[124] It is agreed upon, Bukhari book of Mazalim bab 24, Muslim book of al Bir, al Tarmeezi book of al Birwa Silat bab36

© Islamic Online University

Ibn Abass is reported to have said: {The Messenger of Allah did not die until he left you on clear (nahij) way..}

It is also said: that a person has taken the other one's direction, to mean his way, as stated in the Qur'an in describing the clear and apparent way through which every Prophet followed and resolved issues of his people as stated in the following verse **"To each among you We have prescribed a law and a clear way".** Al-Maídah 5: 48 the following Hadeeth indicates how succession of Muslims would be in connection with the word 'Nahaj' *"..Then succession would be in line with the prophecy"*[125]

Thus, the curriculum of daawah in conventional and idiomatic understanding of Practitioners is: the accurate and workable strategic principal plans which is designed by the practitioner in accordance with his work, be it spiritual or physical.

Research Two: in regards to the designer comprises of:

A) Special Divine Curriculum

We mean by this curriculum that of divine origin which has not been tampered by any form of falsification, amendment, substitution, addition, subtraction or omission. And that is because Allah has taken up the responsibility of protecting and preserving that origin which is the Islamic curriculum as no any other curriculum is left in it original form as it was revealed on this earth than that of Islam as cited in the following verse **"Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely We will guard it (from corruption)."** Al-Hajir 15:9l

Consequently, God has chosen Islam to be in continuity and validity for mankind till the last hour. Thus, it is preserved in its original form for people to derive from it their needs throughout the ages irrespective of their generational variation or variability or people and place.

The origin of this curriculum is based on the Qur'an and the tradition of the Prophet (pbuh) as enough details have been given when the origins and sources of daawah were treated.

[125] Musnad Imam Ahmed 4/273

© Islamic Online University

This divine curriculum also has branches and expansions of which other issues like legal efforts of the scholars, their deductions, analogies and consensus of all time and place according to people's need and new developmental issues are derived, sourced and built upon. All these are divine base as long as no deviation from it or falsification.

The Qur'an has different interpretational books in various fields of sciences and acquaintance. Each and every scholar deduces from it according to his field of specialization and needs of people in that respect. Similarly it has also sciences which serve as aider to help in understanding, exposition and deducing all it components that which is term as science of the Qur'an. Such as search for reasons for revelation of a verse or chapter, abrogated verses, absolute and restricted, general and specified, summation and detailed and ambiguous and clear cut verses, as well as curriculum of Al Mufassereen (interpreters) and kinds of Tafseer, like Tafseer Bil Masoor (by tradition), Tafseer of the Qur'an by the Qur'an, Tafseer by intellectual efforts and Tafseer by science base on specialization in various universal sciences.

Qur'annic sciences are in many kinds than what we can mention and all that are considered as divine curriculum.

B) Mankind Special Curriculum:

This is exclusively for human ideological efforts which are attributed to neither a religion nor a religious doctrine. Owners of this curriculum distance it from any religious affiliation and deny religion to have any interference into the totality of human life by systemizing or regulating. Religion is confined by them in only personal devotional issues. But as for the social, earning living-hood, political, judiciary and up bringing systems all should be regulated by manmade laws!!

This is what is termed as scientific curriculum and secularism. This is a western system which evolved as a result of separating churches from the state and term it as flourishing age base on which another development evolved namely French Revolution calling for Liberalism from any religious entanglement and its sanctuary for people's life. That is how they called for absolute freedom or what is termed as free thinkers without having any religious consideration.

Generally all slogans of this nature have been continuously functioning especially in those countries calling for absolute freedom and designing laws according to thier desire. Although this trend does not deprive people from practicing religious rituals provided it does not aggress social life of people and at the same time it does not encourage either. Unlike that of atheistic curriculum which denies everything to do with religion to the extent of depriving even individuals from have anything to do with religion in their private life.

© Islamic Online University

In short the absolute human curriculum is manmade which has nothing to do with religion or doctrines in systems and directions of life.

C) **Falsified Religious Curriculum:**

This was a religion at the on set but tampered with changes and substitutions along the line by passage of time in the hands of its followers. That was because Allah did not take up the responsibility of preserving it unlike that of Islamic curriculum. An aspect which is causing it to have conflict with developmental issues of nature, divine changes and that which happens in people's daily life in line with needs to discoveries and innovations to help cope with life. As a result, this religious curriculum could not achieved validation in continuity for human being due to the changes and substitutions that occurred by human tamper which lead the people to go about their daily life in their own way legislating curriculum from their own efforts ,developing and amending it according to time and desire.

These are the curriculum which their origins are Judaism and Christianity. We have already described them as religion because their sources were divine and as human because they were tampered. This curriculum is now only a religious ritual for individuals no longer applied in people's life.

D) **Man Made Religious Curriculum:**

This is what their owners attribute to religion. This may have a divine root or not but have belief in a being to whom their curriculum is attributed irrespective of their perception of that god's nature. A critical study into this revealed the originator to be human themselves but attributed to divine in order to achieve their aim base on the fact that being religious is an instinct of human nature.

Followers of this curriculum worship many creatures in this vast universe; some of them worship human beings claiming inclination of divinity in him like the Budahst, others worship animals such as cow, like the Indians and some other have belief in darkness, light etc..

This kind of curriculum has no clear direction or picture for lively hood and general aspect of social life. They may follow secularism and consider it to be personal ritual devotion.

© Islamic Online University

Research Three: Nature of Curriculum

This is to explain the characteristic of each curriculum from which it distinct herself and as a result showcase types of invitees and what is good for every kind in accordance with its outstanding. For example:

There is a curriculum which is based upon generality of the Sharee'a and cares for its general objectives. That deals with fundamentals and totalities such as the obligatory duties that are firmed in the religion and overlooks minor issues. This was approved by the Prophet (pbuh) when a man asked him about Islam, he (the Prophet (pbuh) mentioned only the cardinal principles to him. Then after the man said: he will neither add nor omit anything. Upon that the Prophet (pbuh) testified for him to be one of the companions of the paradise.

Talhatu bin Ubaidi Lahi narrated: A man from Najdi came to the Prophet (pbuh) and asked him about Islam

The Prophet (pbuh) replied "Five prayers in a day and night"

Is there anything else? The man asked

Unless that which you volunteer. The Prophet (pbuh) replied

The Prophet (pbuh) said to him "And fasting the month of Ramadan"

Is there anything else? The man asked

Unless that which you volunteer. The Prophet (pbuh) replied

The Prophet (pbuh) mentioned Zakaat (annual dues) for him

Is there anything else? The man asked

Unless that which you volunteer. The Prophet (pbuh) replied

The man started going and said: I swear by Allah I will neither add nor omit anything!!

The Prophet (pbuh) said in reaction to what the man was saying "Successful he is if he does honest" in another narration "He will enter paradise if he does honest"[126]

We will outline some points from the Hadeeth which has indication of this general curriculum:

---

[126] It is agreed upon, Buikhari book of al Aymaan bab 33 Fath 1/106. Muslim book of al Aymaan No9 al Nawawi 1/167

© Islamic Online University

- The question of the man was in its generality and immeasurable.
- The Messenger of Allah (pbuh) did not spell out every pieces of the Islamic legislation to the man.
- The Messenger of Allah (pbuh) did not also ask him to be offering voluntary prayers. He only mentioned the major one's which indicates the universality of this curriculum, how simplicity and gradual process it looks.

There is a collective curriculum which depends on co-sharing effort by a group of practitioners aiming at a large number of people and it could be through material and spiritual means and methods.

Collective curriculum could not be beneficial to individuals looking at the different methods and numerous means involve and either because of the expensive, the characteristic or the special nature of the means or the method which was designed to catch the minds of the Public so it's impact on the individual would be very little or not at all.

This kind of curriculum is more preferable for Islam than any other due to it's benefit to a bigger number and goodness in totality as stated in the following verse **"And help you one another in Birr and at- Taqwa (virtue, righteousness and piety)**" Al-Ma'ídah 5:2

The Prophet (pbuh) urged to have collective work in the following Hadeeth *"..you should uphold unity and be careful of disunity for Satan is with single and at distance with two persons, he who needs to have paradise should be in unity*[127]*"* in another narration *"you should uphold unity for Wolf catches only the one who has distance himself (from the unity)"*[128] As for the personal curriculum is that of which a practitioner on his own applies to aim individuals at the beginning of his daawah, if he intends to be in hidden for security reasons. This was applied by the Prophet (pbuh) in the hidden stage of the daawah. And a practitioner could use it for special persons in whom he trusts that they can keep it in secret. He could also use it when means and methods for public daawah are not easy to come by or his means is primitive or his target is for a particular person whom he wants to give more attention to his social status like the way the Prophet (pbuh) did with Abee Sufyan upon reaching Makkah saying: *"..He who enters the house of Abee Sufyan is secured ..."*[129]

---

[127] Al Tarmeezi book of Fitan bab 7 No165 40/404. Musnad Imam Ahmed 3/446

[128] Abu Dawood book of Slat No547 1/150, Musnad Imam Ahmed 5/196

[129] Abu Dawood book of al Kharaj wa al Imarah 3/160

© Islamic Online University

Similarly the Prophet (pbuh) did that with KHuzaimah by equalizing his lone testimony to that of two persons even in the collection of the Qur'an that was accepted. Narration by Zaid bin Thabit stated: {I was scripting the scriptures of the Qur'an and I did not find a verse of which I once heard its recitation from the Prophet (pbuh) except from Khzaimah bin Thabit al Ansari whom the Prophet (pbuh) placed his witness to equivalent to that of two persons and that is the saying in the Qur'an **"Among the believers men who were honest in their covenant with Allah"**[130]

Research Four: In the Area of Columns

As for the curriculum in terms of its foundations and maxims upon which it derives her strength varies in terms of the initiator from one to another as it has been mention in the earlier presentation, it is either the columns are affirmed and strong or weak and baseless.

As for the Islamic curriculum, it is well established very strong and firmed columns, just because the Al Mighty Allah has taken upon Himself the responsibility of preserving and protecting it – as it was explained earlier – that is because it is based upon the Qur'an and the tradition of the Prophet (pbuh) and the both are all preserved, each of them is considered the source of Islamic legislation. Therefore, anything that is based on that columns from which outlets are derived such as consensus, analogical deduction and other sources of Islamic legislation would be healthy secured and working on that basis gives credibility and lead to healthy and successful result, if the implementation was accurate and decisive.

The curriculum as it stands in terms of the real utilization and the subject matter, it is considered that Islam in entirety and mankind in totality are all together a subject for Daawah, so there is no a particular subject that daawah focuses on but rather Islam and what it contains entirely is a subject for daawah as well as the totality of mankind regardless of variations in their endeavour.

Research Five: Curriculum in terms of intellectual utilization

Utilization of curriculum for the practitioner has numerous and various kinds such as:

1. Conversational and debatable curriculum that base on proof and evidence.
2. Curriculum of spreading daawah to the non-Muslims.
3. Curriculum of presenting daawadh to the Muslims; among those are the children, the youth, the elders, the female, the educated, uneducated and those

[130] Bukhari book of Jihad bab 12 No2807 Fath 6/21

© Islamic Online University

in the educational stages and amongst them are people of different specialization.

4. For each and every category of them has a unique curriculum with methods and ways and means that is suitable to use for it.
5. Curriculum that base on material senses.
6. Curriculum using passional attractive.
7. Curriculum using text and intellect together.
8. Curriculum using interrogative method that has two edges.

Each and every one of the curriculum have a particular group suitable for, for example:

Curriculum Accompany by Interrogative, Refutable and Approval Method:

Interrogative method is on of the best curriculum used in the area of debate, dialog and proofing evidence that goes on between two or more parties, it has high features of attraction and creation of awareness to the mind and that is because interrogation creates awareness by linking the brain with the passion to prepare the mind for accepting what is give to it.

The good thing about interrogative curriculum is that it brings mind and passion together a feature which is good for the practitioner to use especially when confronting large and different kinds of people.

The practitioner can easily win the called through the usage of sensational questions makes him ready to intellectually accept by logical conclusion, because passion paves way for the mind to have a fertile grounds for accommodating issues for the strong and quick impact it has on the invitee to do away with all the negative thinking against daawah and becomes more attentive cast out all external factors and old negative perceptions about daawah and turns into a productive soil ready to bear fruits.

Sensational curriculum and interrogative method:

As mentioned earlier, interrogation could be used in a dual purpose with the rational and sensational curriculum, using it in sensational form may have bigger impact all though the both share the potential of attraction and creation of awareness, it adds a bit passion which could not be influenced by any wave or trend but rather moves senses, does away hatred, lead to loving the topic and brings two divergent ideologies together. The Qur'an most often utilizes this method for different purposes and in numerous ways, more so with the believers in a call to what they might have over looked it like raising their attention to realize the necessity of conformity of saying with action in order to have good result which eventually will reflect good

© Islamic Online University

for the interest of all as in the verse **"O you who believe! Why do you say that which you do not do?" As-Saf 61:2**

That is the same method used by the prophet (pbuh) when dealing with those whose hearts inclined towards Islam and did that also with Ansar when gave more charity to those whose hearts inclined towards Islam an act which annoyed the Ansar, then he addressed them with this method according to the following narration: *(Abdul Lahi bin Zaid reported that when the prophet (pbuh) conquered Hunain he shared the war booty to those whose hearts inclined towards Islam, Ansar were not happed about that and the information got the Prophet (Pbuh) he then addressed them after given praises to Allah and said: "O the gathering of Ansar, didn't I come to meet you in the state of astray and God guided you through me? Didn't I come to meet you in the state of poverty and God made you rich through me? Didn't I come to meet you in the state of disunity and God unified you through me, and they were replying God and His Messenger make favour, then said: won't answer me? They replied again God and His Messenger make favour, the Prophet said: if you had wanted you would have said this or that and added: didn't you prefer people to go with things and camels and you will go to your homes with Allah and His Messenger? Ansar are symbol and other people are covered, if not because of immigration I would have been one of the Ansar, if it happen that all people take a root and course I would have taken root and course of the Ansar , after my departure you people would be encounter with selfishness but be patient enough until you meet me at the pool"* [131]

To sum up the sensational curriculum: it is the curriculum that uses attractive and influential means and methodology to make impact on senses and the most significant method of it is that which uses attractive colours and apparent symbols for creating awareness such as shining and flourishing bill boards which advertises numerous thing with different colours or using amplifier, similarly, using unfamiliar systems or that which method of presentation very modern in achieving its objectives.

As for applying useful methods, it is every method that has the potential of sensitizing passions such as compassionate preaching and summons, among others are stories and narrations of the past generation and lesson derive from them.

---

[131] It is agreed upon, the wording is for Muslim in the book of Zakat No139, al Nawawi 7/156. Bukhari in the book of Manaqib al Ansar bab 2 No3779 Fath 7/112. Ibn Majah in the Muqadimah bab Fadaa'il Ashab Rasool No 11, hadith No164, 10/58. Imam Ahmed Musnad 2/315

© Islamic Online University

Consequently, using incentive methods in respect of pleasant actions as well as using cautious methods to distance people from unpleasant action by mentioning side effects of the act as Allah did in regards to distancing people from back biting and gossiping by portraying the act as eating the flash of dead human **"Would one of you like to eat the flesh of his dead brother have an aversion to it"** Al-Hujurat 49:12 as well as the way Allah described paradise and what it entails like rivers, pure waters, beds, furniture, servant, fruits vegetables and good odour, therein human being gets whatever he wishes occurred in many places in the Qur'an **"The description of the paradise with the Muttaqeen (the pious) have been promised (is that) in it are rivers of water taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure), therein for them is very kind of fruit and forgiveness from their Lord ..."** Mohammad 47:15

Consequently, amongst the concentrated methods on attractive things that moves compassion soften the heart are like smiling, good word, cheerfulness and kindness, sharing of common ideology and education as well as using some material means like presentation of some gifts, giving aid and support to the needy in the areas that they cannot provide it for themselves and paying frequent visit to them and strengthening the relations by providing some basic infrastructure such as construction of hospitals, schools, supporting agriculture and provision of portable water for areas that are in need, especially, where daawah and charitable organizations operate. All these are just but few examples by which if well utilized with all caution and wisdom are going to yell more good results.

This type of methodology if it is well implemented it becomes valid and useful for every category of people in spite of variation in time and place but in a general form I will cite some areas and types as an example:

1. It is preferable to use this curriculum with all categories of people at the beginning of the conversation and in introductory remarks to pave way to the ceased hearts and prepare the mind to receive, accept and pay good attention.
2. It is also preferable to use it with people who have no idea about the subject matter because the sensational method has good attractive instrument of pulling people's attention to be ready for whatever is going to be said, this is what we term it state of mind.
3. It is useful for uneducated and semi educated.
4. It is also useful for those whose understanding is very low as well as unintelligent persons (i. e. those blow average) these people need to be given all the details because their ability of absolving information is very little unlike the high ranked personalities in

© Islamic Online University

the society, that is why the practitioner need to treat them in a gradual process according to their ability of absolving till they are able to perceive through continual training, therefore, they need a bit patient and perseverance owing to the nature of their understanding and difficulty in dealing with them.

This kind of people need to be very brief in presentation, little work without going at length or definitions rather all sentences should be in a clear form need not explanation, very shot sentences and avoid as much as possible meeting them at times that are busy for them or when they are in the state of loosing concentration.

It is also important for the practitioner to assess their level of understanding and where they have reached in terms of knowledge and acquaintance in order to be in position to deal with each situation according to their capability and ability of thinking and absolving, the assessment can be in a form of questions if even as simple as it could be with all considerations and cautions not to embarrass them in any way, taking example from the prophet (pbuh) in such situation when he asked one of them : *"What do you say in the prayer? The man replied: Al-Tashahud then I will ask Allah to grant for me paradise and protect me against the torment of the hell fire, what is so impressive about your action and that of Mu'aaz!! About it we are discussing. Said by the Prophet (pbuh)*[132]

This kind of curriculum is very useful for people about whom Ali bin Abee Talib said: *"Communicate to people about what they can understand, do you want them to consider Allah and His Messenger as liars?"*[133]

As Abdul Lahi ibn Mas'ud said: (*Whenever you address people above their reason ability you cause (with that) confusion to some of them*).[134]

Rational curriculum along with interrogation:

The most important preferable aspect given to human being by the Al-Mighty Allah above the entire creatures of the universe is the intellect which has given mankind high and unique outstanding characteristics in this divine universe. With intellect he reasons, creates, innovates and discovers that which is beneficial to him and beneficial to others. And that also develops and brings continual progress into their lives for been able to invent whatever offers rest and enhance state of condition on the surface of this earth in which Allah has facilitated all the

[132] Abu Dawood book of Salat bab whatis said in Tashahud

[133] Bukhari book of Ilm bab 49 Fath1/225

[134] Ibn hajar mentioned it in Fath and attributed it to Muslim, Fath 1/225

© Islamic Online University

necessary requirements to have total stability for the betterment of their lives **"He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection"** Mulk 67:15

The rational curriculum varies from the sensational curriculum in the sense that the former is based on understanding and intellectual judgement through debate and presentation of proofs and evidences base on understanding of things by the faculty, so it concentrates on proofing evidence on simple basis and judging according to textual understanding and beyond to make reasonable deduction so that things would be in a clear picture.

The intellect considered hereby is the one that which is sound with wisdom has the ability to have real understanding of text, awaked flourishing intellect which fulfil all the necessary condition to put her in the position of perceiving knowledge and acquaintance which is been offering to.

Islam has given the faculty a great and respectable position, it is the bounty of Allah for mankind, thus, it has been praised by Allah and praised those who make good use of it, that is why so many Qur'annic verses are found praising men of understanding such as **"...Uoli Nuhah (men of understanding such as)" Tah** 20:54 in another instance **"...Uolil Albab (men of understanding)..."** Al Baqarah 2:179 and placed those who do not benefit from their intellect as not only animals but gone far astray than even animals: **"Verily, the worst of (moving) living creatures with Allah are the deaf and the dumb, who understand not (i.e. the disbelievers)"** Al Anfal 8:22

Intellect and awakeness help in numerous ways, the most significant of all is the understanding of textual evidence, the universe and all that move rounds it in a away that enable mankind to benefit from it, taking a critical look in understanding textual proof that alone gives high value to the intellect. Incapacitation of the intellect is the blockade of the most bounty blessings of Allah in human, Allah enjoins us to reflect on His speech therefore it is of more importance to reflect on mankind's speech, for that refreshes the mind and educates, as the mind is very soft so that if it is not put into good use and exercise it turns into rebellion and aggressive if allow to take it own cause unless fortunately enough it is been disciplined by good and useful knowledge and acquaintance and governed by the Qur'annic and Sunnah text till becomes addict to devotions and Sharee'a understanding by which it would be protected against slips far from committing mistakes.

In order for a student or the main stream of the Muslims not to be mentally stagnant it is necessary therefore to quest for proof whenever they ask questions from the scholars so that

© Islamic Online University

they would be ably to look into evidence they may get from any scholar, doing that will help the mind becomes use to understanding textual evidence leading to deduction if able to do so, when that happen it shows that the student follows the scholar on sound knowledge by knowing the source from which is the basis of the scholar *(this is because human by nature in spite of his high level of education is bound to commit error, even amongst the great scholar who changes his opinion after haven new evidence)*[135] and this kind of mind reflection does away with blind emulation and following which of course has been reprimanded by the Qur'an **"When it is said to them follow what Allah has sent down, they say! Nay! We shall follow what we found our fathers following (would they do that), even though their fathers did not understand anything nor were they guided"**. Al-Baqarah 2:170

Methods and Areas of Operation

This method is useful in the area of dialogue, debate and argument based on intellectual proofs and logical evidence and conclusions such as presentation of a case by the opposite because two opposites never met as it is the case between existence and non-existence.

Contra evidence is to condemn the opposite and affirm the truth like censuring the idolatry and affirming monotheism.

The contra evidence is also call incompatible evidence that means impossibility of something based on the impossibility of its result like the example given by Allah in establishing His existence, ownership of the creature and controlling affairs of the universe alone without any associate whatsoever in that respect by using the perfection in controlling the universe without any fault, simply because association comes with dispute which leads to corruption: **"Had there been therein (in the heavens and the earth) álihah (gods) beside Allah, then Verily, both would have been ruined. Glorified is Allah, the Lord of the throne (High be He) above all that (evil) they associate with Him"** Al-Anbiya 21:22

For this strong evidence found in the incompatible evidence scholars vividly agreed on the capability and the uniqueness of the Al-Mighty Allah in the creation of the universe based on the above mentioned verse with their saying {*Had there been in the heavens and the earth another god beside Allah like the two wishes would have been in conflict between positive and negative, that this kind of conflict lead to corruption but the both are perfect which censures*

[135] See Islamic perspective on human and life p36 Dr. Abdul Tawfiq al Hashimi Dar Furqan Uman Urdon 1st ed 1402H/1982

© Islamic Online University

that which leads to the corruption thus affirm the oneness of Allah Glorified is Allah, the Lord of the throne (High be He) above all that (evil) they associate with Him}[136]

This analogy is very useful in terms compelling the opponent to accept your proof, if it is well utilized by the practitioner knowing why to use with intelligence, so it is annexing something to another whereby the former was known to the addressee, then annexing to that another thing which knowing of it becomes unexcused, so the later would give a clear picture and uncovered the issues for him, and this is what is known as giving example or similarizing what is not known, acquainted or unclear by what was already known to someone or something unseen sense by something visual to bring a closer picture to the mind, this method is used by the Qurán in so many places where indication about resurrection, states of the last day, torment of the hell fire and the states of its companions. Consequently, the description of paradise and its enjoyments like the verse **"See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all time by the leave of its Lord, and Allah sets forth a parable for mankind in order that they may remember. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability".** Ibrahim 14:24-26

Another example is the saying of Allah in substantiating the event of resurrection by using comparison between a barred desert soil that has no fertility or motion then Allah will cause rain to fall onto the gain green pasture with emotions plants for mankind and animals whilst it was dead before the rain brought about the new life **"And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). That is because Allah: He is the truth, and it is He Who gives life to the dead, and it is He Who is able to do all things. And surely, the Hour is coming there is no doubt about it; and certainly, Allah will resurrect those who are in the greaves".** Al-Hajj 22:5-7

This analogical presentation could be used as clear evidence against arrogant opponents who are very hostile as well as those who do not accept the existence of Allah and those who deny resurrection day.

Reservation Analogy

This is the type in which one of its cases is been omitted with something remains in the context to indicate the omission so that the expression wouldn't have been uncompleted or ineloquent. This is because the speech contains enough clarity in indication to the addressee. For example: the parable of creating Prophet Isa without father to the creation of Prophet Adam without

[136] Manhaj Jadal p72 Dr. Zahir Awad al Almaee 2nd ed 1422H

© Islamic Online University

even a mother let alone a father that which is even more strange and powerful in terms of evidential proof against Christians who claimed that he is a son of God, Allah says in the Noble Qur'an: **"Verily, the likeness of Isa (Jesus) before Allah is the likeness of Adam, he created him from dust, then (He) said to him 'Be' and he was. This is the truth from your Lord, so do not be of those who doubt"** Al-Imran 3:59-60

This compels the Christians to accept the evidence, if they say: Isa is the son of God because he is a son without father than Adam should be considered as god as he has neither mother nor father. Exalted is Allah from that. But they don't accept that. So the present indication on the omission in this very parable is clear by citing the process in which Adam was created to indicate no strangeness in the creation of Isa.

There are more analogies like priory analogy that is for a person to act below expectation, then you say to him that: you did this or you said that but it would have been better if you had done this or said that, in this case you have compelled him to act in higher expectation as Allah says: **"Do you fear them? Allah has more right that you should fear Him if you are believers".** At-Taubah 9:13

Similarly, the saying of the Prophet in line with disciplining the behaviour of his companions in respect of taken preventive measures to cover one's modesty which is human dignity from others in that, one's faith would be more firmed feels being more in company with Allah. A companion asked the Prophet saying: *{O the Messenger of Allah (pbuh), in respect of our private part, which of it should we expose and which we should not? The Prophet (pbuh), said: keep your modesty out of the reach of anyone except your wife and what your right hand possess (slave) the man asked: what about man to man? He said if you can keep it away such that no one could see it do that, then I said: what about a man in alone place? He said: God has the right to shy away from Him}*[137]

There is analogy among these analogies in intellectual curriculum:

Equality; that is to make equation between two cases or balance between two edges in your speech in a way that they resemble each other to compel the opponent to accept that, there is no difference between the two to warrant segregation due to the way they resemble each other, as it was in the case of a man whose wife delivered a black coloured baby and he denied the child based on the fact that, the colour was unknown to the family and the Prophet (pbuh) compelled him to accept it by making equation evidence in the following conversation:

[137] Al Tarmeezi book of Isti'izan bab 56 Hadith No 2919 Sunan 4/188

© Islamic Online University

{The man said: Oh the Messenger of Allah, indeed, my wife has delivered a black boy and I am denying him!!

The Prophet said to him, do you have camel?

Yes, he said.

What is her colour? Asked the Prophet

Red, he said.

Is there amongst them a grey colour? Asked the Prophet

Yes, he said.

How did that happen? Asked the Prophet

Could be – Oh the Messenger of Allah- from the lineage. He said.

This also could be from the lineage!! Said the Prophet}[138]

In replying the man the Prophet (pbuh) in his wisdom used this humble but convincing conversation which calmed down the disturbed mind, conch the anger and cast away the doubt. Hereby, the Prophet (pbuh) applied intellectual curriculum based on analogical equation in respect of attributing hereditary to genetically trace that, if you dispute not this natural facts from happening to animals then it is necessary therefore to admit that also from human being, therefore if you have admitted it from your camel then you must to admit it from your son, for the both cases haven similar characteristics by resembling each other thus, as it is hereditary in animals it is also hereditary in human being by which the man was totally convinced, went with hole hearted and protected the family from dismantling.[139]

All these are analogical deductions within the parameters of sensational and intellectual curriculum in a brief picture. We will now cite some benefits that go along with this curriculum in a form of denial and approval questions:

Some interrogational benefits in attracting invitee:

1. To dialogue in interrogative form keeps the mind of the opponent busy about the questions receiving from you. It keeps him in continuously busy searching and

[138] Muslim book of Li'aan No18, sharh Nawawi 10/133

[139] Ilm nafs al Dawi for the author p284 2nd ed 2003

© Islamic Online University

diagnosing counter answers for them which will end him up finding only weak answers that will place him in defensive position and you will be in attack which is the stronger position. This is a convincing method for the public; it gives credit for you and keeps the audience or the readers attentively listening.

2. Interrogative methodology of the two curriculum – intellectual and sensational - attract attention of the counterpart to give all his senses and directs all his focus onto you and this makes him to deep search into you evidences which warrants acceptance of your opinion because all his mind was far from attacking but only thinking at what you were saying- as mentioned earlier – this will call for more credit to your elbow for the balance nature of your evidence.
3. Beginning dialogue with interrogative method presupposes to the opponent that you know much about his curriculum and plans which are moving rounds in his mind by the more questions you pause to him leading to demoralizing his sprit to encounter the argument, thus, he would admit and acknowledge your capability as a result the audience would be very impressed by your performance.
4. The interrogative method confines the topic in points and gives control over it. A speech that goes like essay often takes unnecessary prolonging and dimension to causes loosing control over the topic. But if it is in the form of questions it confines and outlines the cardinal pillars of the topic and there you can now present good references and proofs in easy manner as you see it.
5. It also confines the dialogue and prevents the opponent from deviating. It offers you the ability and opportunity to return him on track whenever he deviates by which he would be dancing only to your tune.
6. Through questions system you can monopolize the dialogue to you interest. Drive him through interrogations towards your direction and push him to the wall in that he can not find his way out but to surrender to your submition.
7. Interrogation is countered as on of the best incentive and anxious methods leading to the knowing of what the question is asking for. Simply because human soul always subordinate to what question is looking for, never rest until it gets the answer. If it gets the answer it becomes victorious, other wise it will continue to quest for healthy answer to replace the mental vacuum which was created as a result of inability to lay hands on the answer.
8. Additionally, it is a new educational methodology, I often apply with my students and the results are always very good and encouraging.

© Islamic Online University

Areas Where Intellectual Curriculum Operates

1. This is often used in the areas whereby conversation, dialogue and recording of intellectual debates are needed. The personality involve are the educated eminent and those with specializations who know how to manage debate and dialogue.
2. It is also used against those incline so much to intellectual proofs and evidences such as logiest and philosophers.
3. It is preferably used against intelligent persons and ideologist whose education is of high standard.
4. Intellectual curriculum is good to be applied against audients whose informational back ground in respect to the topic intended for discussion is appreciable or they are specialist, people whom the topic concerns more than anyone else. or they are of educational or material interest, such calibre of people have full information so they will request more relevant evidences to the topic.

Sensational Curriculum:

It is the curriculum which constructs it proof and evidence based on experiment and visual objects from material evidence of the universe. We can hereby sum up its definition and say: sensational curriculum is: Educational and practical feasibility plans which applies physical things to ascertain reality.

Majority of the Qur'annic evidences and proofs indicating omnipotent and oneness of Allah, His administration of affairs of the universe and the creation of it are verses that contain material evidence of the universe. Indeed, the Qur'an uses this kind of proof in many of its dialogues preferably with the following categories:

1. It is useful to use as convincing evidence against people of mere materialistic theory through mere observation.
2. At the same time it's useful for annalistic researcher and geologist as well as astronomies and metrologies. This experimental curriculum is also useful for biologist as the Qur'an often speaks about this knowledge in various ways with concise words. It mentions in generality developmental stages of human creation right from the time human being was a dust and clay from which the creation of male and female, then the stages of being a clot and little lump of flesh and the stages of infants, youth and old age.[140]

[140] Soorat al hajj 22:5, soorat Tariq 86:5-8, soorat al Room 30:54, soorat al Insan 76:2 soorat al Alaq 96:2 and many more

© Islamic Online University

3. As the sensational curriculum is also good for people with doubt who do not believe in anything than real evidence which is apparent observable and touchable to push away their instable doubt.

For this reason, many verses of the Qur'an treat such issues to reply those who deny resurrection for the mere fact that it is unseen by reminding them of how they were created initially to serve as observable evident to how their return would be as stated in the following verse "O mankind! If you are in doubt about the resurrection, then verily, We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drop of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece thick coagulated blood) then from a little lump of flesh some formed and some unformed (as in the case miscarriage) that We will make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after known".

Moreover, many of the Qur'annic evidences and references are all visual and observable signs of the universe or either touchable or hearable as I mentioned earlier in connection with anything that has relation with senses inparticular.

4. Indeed, sensational curriculum is useful also against ....those who deny the existence of Allah but worship a creature of His creation, be that which being worship a human being, a stone, etc...
5. Preferably, this kind of curriculum should be used by a practitioner against persons like those mentioned above, reason being that when the Qur'an uncovered the falsehood of worshiping idols as deity by portraying its weakness in the sense that it neither benefit nor cause harm of which most of idolaters drew back from that unlawful practice. Youngsters of Islam applied it against their foes. Example to show how useful and applicable this curriculum is would be narrated in the following story of Amru bin al Jumooh against such invitees who do not believe in anything except observable evidence.

Ibn Hisham says: *{Amru bin al Jumooh was one of the opinion leaders of Banee Salmah honoured among them, and was having a wooding idol at his house called 'manat' as it was a normal practice by the honoured persons keeping idols at their homes glorify and purify them. When two youngsters of Banee Salmah embraced Islam, Muaz bin Jabal and his son Muaz bin Amru bin al Jumooh – the two were witness to the allegiance of al Aqabah- they use to play at night with the idol of Amru bin al Jumooh capsize the head down wards and throw it in some*

© Islamic Online University

holes of Banee Salmah, and when Amru wakes up in the morning, he says: curse onto you!! Who contempt with my god last night? He will then search for it and wash it down from impurity perfumed it, and said: I swear if I had known who did that to you I would have place him under disrespect, when it is night and Amru sleeps they will return to the idol and do same to it. When this behaviour of the youngsters annoyed him to a point after purifying and perfuming the idol he said: I swear I don't know who has been doing that to you, but this is a sword – and hanged it on the idol- if really you are beneficial defend yourself. Amru went to bed the following night, the youngsters came and removed the sword and tied the idol with a dead dog threw it in one of the filthiest well of Banee Salmah, in the following morning Amru bin al Jumooh could not find the idol, the story was the same, he moved here and there only to find it in a very filthy well tied with a dead dog!! Upon seeing it in that horrible state he gave in the battle and embraced Islam after some newly converts had spoken to him and betters his new faith. Amru said a piece of poem when he remembered the incident after knowing who Allah is of Whom he glorified and gave thanks to from saving his life from that idol:

I swear if you (the idol) were god you Yourself and dog wouldn't have been in the midst of filthy well

Curse upon he who makes you religious god Now we have uncovered your hidden illness

All praises is due to Allah the High the Most Provider The All-Giver the All- Provider Who merits worship}

He is the One Who saved me from Being a captive in darkness of the grave

With Ahmed al Mahadee the Prophet the collateral[141]

6. The sensational curriculum is good also for learning purposes and disciplining behaviour such as learning of practical ethics of manners. It is designed for narration and imitation which can only be realized by sensational and observational features. The importance of this aspect is so obvious in teaching children because they can only understand lesson by narration and imitation. It's also applicable for learning the practical aspect of Sala, Hajj and all related behaviour. The Prophet made good use of it in giving explanations to the practical laws of the Sharee'a, he led them in prayers throughout his life time and urged them to be very observant and follow him accurately in every piece of movement he does in connection with aspects of worship. He had been saying in remembrance and

[141] Al Seerah An Nabawiyah, Ibn Hisham 2/70 al Azhar Faculties Library Cairo without date

© Islamic Online University

creating awareness: *"Prayer as you see me praying"*[142] with regards to performing Hajj he says: *"Take from me your Hajj rituals"* [143]

7. Any sensational daaawah means that uses demonstration, narration and useful imitation would be very good for this curriculum. It comprehends every movement and sign that can be felt with various senses to express observation about something that needs explanation. The Prophet (pbuh) had been spoken with demonstration or giving sign by the fingers, palm or the both hands, a times folds up all the fingers except one, another time speaking while lying down then gets sited or might have stand or move around. All those actions were to give specific directives to showcase this practical curriculum.

   At this juncture we can new say if practitioners understand and perceive this curriculum very well and deepen into its crafts then surely they will chuck success with good result reflecting positively onto the invitees. The following chart is to sum up the curriculum of daawah. (13)

Second Category: Means of Daawah

Research One: General Definitions

Before we precede the discussion about means of daawah, it merits that we define means in both linguist and idiom and the difference between means and method. And this difference will not be clear until they are defined separately before the difference will show clearly by the sum up of the definition. The justification of this definition is that it seems to me that all those who wrote on daawah did not understand the difference between the means and methods. You find them some a times talking about means only to realize a mixer with methods, that is why I have taken the trouble to disparate between the two and point out where they have a common grounds if any. In that practitioners would be clear with all that, this becomes of necessity to present some samples from their works then comment on them according to what deem to me as right. Is God who grants right!

Firstly: Definition of means

a) **Linguistically**, means in Arabic Language has numerous meanings, some of these meanings go inline with our accession and others distance a bit or more from that. This

[142] Bukhari book of al Azaan bab 18 No63 Fath 2/111

[143] It has been mentioned earlier

© Islamic Online University

go back to the richly nature of the Arabic Language and the material assets it has owing to varieties of meanings and deductions in one word. But nevertheless, we would be very brief but focus.

The word means comes with the meaning position, rank or nearest...means to something is to get closer by deeds...originally is what leads to another thing and that which carries something to another or a place. This definition is what we see to be right and give clarification to, due to the fact that; means of daawah is that which conveys the contents of daawah to the invitees to offer them all the goodness of Islam.

b) Idiomatic Definition of Means

It is possible for us to sum up definition of means of daawah in the following:

It is every material – in most often – utilize by the practitioner to realize his daawah targets and objectives leading to best expected results.

Secondly: Methods of Daawah

Linguistically, there are many meanings for the word daawah in the Arabic language. Some among them is: a path which a person passes through, such as planning, verification and every action that has relation with deep thinking.

Method also can mean way, direction or thought. And all these meanings are inline with what we see it to be a variation of daawah plans, directions and arts.

Idiomatic Definition of Methods

The arts and methods of daawah are numerous and many kinds. This has lead those who made a lot of research into daawah not able to meet on a common definition for its methods. Majority of those who wrote on daawah did not take the trouble to give controllable and scientific definition to the methods of daawah except few. But owing to my scientific and practical experience in the field of daawah I will present in the following to my prospective reader what I think is suitable:

Daawah method is way to do an act or soft way not material one by which a practitioner accomplish some duty through a means, be it ideological or material with a best results.

The disparity between means and method:

In fact the inseparableness and conformable nature of means, methods and even curriculum in the field of daawah is impossible to separate between the three in terms of collective work of

© Islamic Online University

daawah. But if it comes to their apparent features, descriptions and outstanding we must separate them in order not to create any confusion and have clear picture.

Most often, the methods of daawah deal with spiritual, ideological and intellectual aspects which mostly depend on unfelt because they are all plans, ideas and theologies.

Generally, means deals with sensitive and substantial aspects, because it's that which carries the ideas and the plans and conveys them to the intended destination. Therefore thinking and perception which lay down plans and determinations of what suppose to be done are what is called methods and things that have direct contact with execution in observational and sensitive reality that is means. So means without thinking, intellect and mind to plan and determine is of no use. Methods as it is a well studied plane and accurate thinking is of no use either without a means carrying it into reality to bear good fruits.

For example: in case there is a confrontation with armed enemy, the preparation of all kings of arms, such as jet fighters, armour cars, missiles, soldiers, putting of blockage etc.. are all considered as means. But for planning, organization, preparation, laying arm bush, how to attack and boosting the morals of the soldiers, preparation of their minds of war tactics etc..are also considered asmethods.

Thus, methods and means are two factors in one direction. Daawah work can not be completed unless both are merged together in one direction.[144] For this reason we will present some examples in the following search to facilitate things for the practitioner.

Research Two: Examples of Means of Daawah

Means of daawah are numerous in kinds and very difficult to confine them because each daawah movement has its kinds of means that may not suits others. Some of these are as follows:

1. People of rural and town areas have some similarity which suits each of them in terms of their situation, circumstance, understanding, conduct, perceiving things and way of life.
2. There are also some means which are not applicable except for the big cities and their environs, it suits their social life, living circumstances and standards of knowledge and acquaintance of which people of big cities and their environs are been privileged. If any other means is applied to them is going to be waste of efforts.

[144144] Ma'alim daawah fi daw'I al Manhaj al Nabawi for the author p74 the previous reference

© Islamic Online University

3. There are also particular means to be used for people of different professionalities and specialities which are attractive and known to them facilitate the work of daawah making it very soft and acceptable. This kind brings inn fast response and good results.
4. There are means for special people like physical challenge whose challenges vary from one person to another. Some may have challenges in their eyes or in their legs whilst other may be mental or deafness. That is how their needs vary as well as the means by which to approach.
5. The practitioners themselves differ in perfection and good usage of means. Some might have experience in using some means whilst other may not know it application. Therefore means varies in respect of invitees as it varies in terms of the practitioners.

For this we said it was difficult to confine them or oblige a practitioner to use a particular means. This warrants us to give some examples of means that were used by the Prophet (pbuh) but in consideration of the disparate in time, place and situation of the invitees and simplifying the work itself into individual and group means.

Firstly: individual means

This is that which is used by individual practitioners irrespective of how it is used with group or alone or with other individuals, the latter is called personal daawah because in there you be calling only one person. It might also be a group of practitioners collating their efforts on a particular person for his importance in social, educational and political status. Musab bin Umair (the ambassador of the Prophet pbuh) did that in Madeenah, he and As'id bin Zaraarah with Asyad bin Hadeer and Sa'ad bin Muaz because the both were from Makkah and were prominent personal among their people. No harm in narrating their story as example of individual and collective daawah at the same time as dual efforts:

When the prophet delegated Musab bin Umair to Yathrib (Madeenah) as ambassador and practitioner, he went to Asyad bin Zararah to tap his experience and skills in the field of daawah in that town due to his acquaintance with environment. He then proceeded for a familiarization tour to acquaint himself with the state of the environment in terms of traditional values, ideological movement, doctrinal adoption, social trend, opinion leader and whatever has influence on the people which a practitioner needs to know before taking any step to invite any person. For this reason, when he called upon Asyad to present Islam to him, Sa'ad said to Muaz 'this is the opinion leader of the people so be honest with him' the speech of Sa'ad that 'this is the opinion leader of the people' is to let the practitioner to be aware of the status of the invitee in order to consider his social status in the address, that was because every person with what suit him in terms of curriculum and attractive means, therefore, what should be said to opinion leaders and high personality should not be said to ordinary people.

© Islamic Online University

Indeed, after knowing the social status of the invitee, he addressed him with calmness, humbleness and respect to calm down his revolt mind, especially when the practitioner is trying to change the leader's ideology, he said to him 'if he sit down I will speak to him'!! In the sign for him to sit honour and tranquillity and calm to his nervous, moreover changing from standing situation to sitting causes the nervous to calm down.

Asyad was moderate when he was invited to Islam. In reply He spoke with discouraged words to them, that if you (the two) have any personal motives then distance yourselves from us!! Musab right away asked him in polite manner wont you sit down and listen, if you hear what pleases you, take it, if you detested it then forget about it.

Asyad did not get choice in the face of that humble method of daawah than to honour their stand and said: you are right, and then sat down. Musab spoke to him about Islam, its beauty, accommodation and vastness to cover the entire mankind, and that it came to deliver mankind from the darkness to the light of Islam. He gave him a brief about outstanding of Islam, its pillars and recited Qur'an to him.

According to the reporter of this narration, 'I swear by Allah we then sensed Islam from his face before he even talk about' then he said after been so impressed about the attractive method applied on that: how did you do if you want to enter into the religion?[145]

In fact, this religion of Islam and this daawah if good attractive methods are taken in presentation of its simplicity in teachings or adoption great men would have competed in embracing.

Script:

It is an individual means of daawah which is very effective, useful and remarkable with good returns. If the practitioner perfectly uses it in exhibiting the idea which he want to disseminate to the invitees.

Script becomes more beneficial if elements such as the following are found:

- Perfection in choosing a right topic for discussing with the invitee
- Consideration of the importance of the topic in respect of the invitee and his reaction to that
- The topic should be able to treat an issue or resolve a problem which has a great impact on the direction he is calling to

[145] Al Seeratu al Nabawiyah, Ibn Hisham 1/435. Zaad al Ma'aan Ibn Qayim 2/51

© Islamic Online University

- To propose a workable solutions but simple and possible for implementation
- To avert ambiguity and tautology as much as possible
- The proposals should be in clear terms far from complications
- The means applied should be taken into consideration in terms of deepening and prolonging the topics, it should rather be simple, daily and very brief, especially if the writings are in sticker form for vehicles

But in case the means applied is annual, half annual or periodical the topics can then vary in terms of shortening, prolonging and deepening to merge the old and the modern system. The situation differs in case tool applied is book then it would need expansion by rooting the idea with objectivity and scientific analysis which has characteristics of firmness, universality and comprehension to deal with bigger issues, every educative with solid curriculum in various fields of knowledge.

Letters:

This is very effective means of daawah which has special impact in the invitee because he will feel special and that will go deed into his heart.

It is influential because the recipient will alone have enough time to examine the content and thinking deeply into it. Thus, the influential and attractive nature of the letter determines how faster and effective its response will be so as beauty as the packaging will be in terms of the paper, the ink and the enveloping used will all add more meaning to it and bear good fruit as a result.

Letters of day have numerous kinds of carrier; some are messaged through hand to hand delivery, others by post, and some others by express or by E mail. And among them are short ones or very brief but meanfull like SMS messages this needs more concentration and control over the words. For the words being few but the content being huge this is known as concise words but should be easy for interpretation without being ambiguity.

The letter may be in a form of picture carrying some meanings to the invitee to serve certain purpose from the practitioner. For example: if you intend to urge someone who has not yet perform pilgrimage and has the ability to do so, you send a picture of Kabah where he will see people circumbulating and others offering prayer, similarly pictures of the Noble Mosque of the Prophet (pbuh) can also be used for urging some one to pay visit to the Mosque.

© Islamic Online University

Presentation:

It is also very effective and attractive more so if it is accompany by visit and then present it personally to the invitee and spend some time with him within which you discourse with him Islamic issues and problems confronting Muslims.

The Prophet Mohammad (pbuh) indicates that presentation does away with envyness, hatred, purifies bed and brings happiness to the heart especially for people who are in pain as stated in the following Hadeeth *"Interchange presentation for that does away angerness"*[146] the Prophet Mohammad (pbuh) was known to be visiting patients and physical challenged people, attending funerals, visiting women and stopping to have chat with any person who stops him on the way for a service no matter who he is, be he man, woman or child as he had been eating in their houses, responding to their calls, resolving their issue, consoling them and praying good for them and reconciling them and never refuse to give a beggar or shout on a demander and did not hesitate to give to even a rich person because all these are attractive means of daawah to let the invitee have confident in the practitioner[147]. There was a *time { Ninety thousand Dirham was carried to him, he put it on the mat then got up and shared all without turning away from any beggar until he emptied out. A man came to him begging: {I don't have anything, give something if get I will pay back} then Umar said Allah did not burden you what you can not. A man from the Ansar said: spend and do not entertain fears for a poor. The Prophet (pbuh) smiled at his face and said "this is what command was"*[148]

There you are a woman asked to see him (the Prophet (pbuh) alone for a reason known by her alone. According to narration by Annas bin Malik: a woman with something in mind came to him (the Prophet (pbuh) and said I need to talk to you!! He said to her *"sit down a woman in any street of Madeenah you need my service I am ready to meet with you to solve your problem. She then sat down and he sat down to her till she had her service from him (the Prophet (pbuh)".149*

---

[146] Musnad Imam Ahmed 2/405, Al Tarmeezi abwab al walaa'u wa humah bab 6

[147] Ma'alim manhaji al daawah fi daw'I manhaj al Nabawi for the author p145

[148] Ashifa'u lil ahwal al Mustapha, al Qaadi Ayad 1/113 the previous reference

[149] the previous reference same volum same page

© Islamic Online University

Daawah means such as familiarization, gifts and paying of visit were understood by the companions from the Prophet (pbuh) and knew how beneficial they were to daawah, so they made good use of them for attracting people and unionizing them as good members of the call.

Abdul bin Umar was known to be strengthening the cordial ties that were existed between his father and other people through visit, gifts and be kinds to them with all respect as narrated in the following Hadeeth by Abdul Lahi bin Dinnar bin Umar saying: he was having a donkey, he uses her whenever he is going to Makkah, he rides her whenever he gets exhausted and had a turban which he used to tied his head with. One day whilst in that process an Arabian man passing by said to him: were you not the son of Mr. so...and so he said yes! Then Bin Umar gave his donkey and turban to the man. And then the companions of Bin Umar said to him: may Allah forgive you, you gave your donkey which used to offers comfort to you and the turban which you used to tied your head with to the Arab man. Then Umar said: *"I heard from the Prophet (pbuh) saying who will do a righteous act for the sake of keeping ties of his father's friends after their departure. And that man used to be Umar's father's friend"}*[150]

Conversation:

This can be verbal and face to face between a practitioner and the invitee at a place or occasion at which the practitioner will utilize that opportunity to converse issues of daawah with him and presents what he sees to be good to him.

Oral conversation has a great influence and strong impact on the invitee. Simply because it offers great opportunity to the invitee to interact personally with the practitioner to know his level of tolerance, honesty, personality and how cheerful he is. It may happen that the invitee finds some good quality with him which may impress and attract him, such as generosity, gallantry, good conduct and sociality by which he may easily be convinced. On the other hand it also gives the practitioner equal opportunity for direct conversation and more time to give vast explanation in a gentle manner.

The Prophet utilized this conversational method to call many people. He did that with Ali bin Abee Talib, Khadeejah (the Prophet's wife), Abee Bakar As Sadeeq and many others.

We will mention an example of impact of conversational daawah which brings familiarization between the practitioner and the invitee to cause influence that sparks him to quick response. For example: the Prophet's daawah to Abubakari and he been familiar with the prophet was the factor which caused him to fast response. The Prophet said: *"I have never called anybody to*

[150] Muslim book of la Bir wa Silat bab silat asdiqa'u al Abb. Al Nawawi 7/6

© Islamic Online University

Islam unless the person had some doubt and resistance except Abubakar bin Qahafah, he did not think over it or hesitate when I mention it to him"[151]

Conversation can also be through channel like telephone, radio or television, but duration of such means are often very short and more so the practitioner and the invitee do not see one another in person like is the case with radio and telephone. In such case the practitioner needs to be very brief and concise in choosing of words, should not go into details and definitions but with all circumspection to make the sentences clear and more concentration on the very important but useful points with clear objective. His voice should carry a pleasant picture to him with eagerness to meet with him personally as soon s possible.

Secondly Collective Means:

This is the type use by group of practitioners for a huge number of invitees or that which is used by organizations and charitable organizations for daawah.

The usage of this means has diverts ways. For example: charitable organizations for daawah may use construction of schools, colleges, hospitals and sports courts for children as a means which will be educating or resolving social problems within which daawah could be affirmed in form of speech methods accompanied by glorifying Allah's name and mentioning of Islam to the recipient that all that they are benefiting is by the grace of the Al-Mighty Allah and His generosity.

This is exactly what the Christian missionaries are doing. They present food items and clothings to needy in the name of the Lord Jesus Chris who loves you accompanied with cross!!

We the Muslims merit this curriculum better than in the sense that we present the truth and the goodness to the people. At this juncture practitioners must be portraying the Islamic symbols and values in a clear manner that have the potential of attracting people to Islam. Like portraying the beauty and the content of purity, using all king attractive colours to present Islam to people as it was revealed by Allah. The daawah work also should be very accurate, well organized far from doing thing at random or with violent.

Among the collective means are different kinds of media such as news papers, magazines, writing articles to publishing centres, web sites, radio stations, satellites channels and any useful and attractive means for public daawah. If these are put in a good use it would give fruitful results.

---

[151] Al Seeratu al Nabawiyah Ibn Hisham 1/232 the previou reference

© Islamic Online University

It is imperative upon practitioners to know how to use media, calculator and some technical aspect of media in a way that will put them in a position to benefit from media. And the best way is to be haven periodical courses and workshops on the subject even if short ones in order to get time for the invitee. Moreover, learning how to use cameras, some techniques of film production, how to conduct press interviews and programming are not of less importance. To achieve that requires resolution and some sacrifice of the practitioner's time.

Third Category: Methods of daawah

Linguistic and technical definition of method and the difference between it and means were presented in the previous presentation of means of daawah. Hereby we would like to mention in brief methods of daawah as examples only, because it is impossible to number them due to variety nature its subject matter in which is applied for, according to types of invitee and consideration of time and place. Each and every one of these has its own peculiar case of which warrants for relevant method. Thus, to limit the method would be somehow difficult if not impossible. So all what will be given here is going to be examples and formulas base on which the practitioner can implement his plan.

Research One: Loving Method

I begin with this topic as first method of daawah simple because it's the main entrance to get to people's heart and come closer to them.

How does this happen and what is the green light leading to that or entrance visa?

You shouldn't be frightening by these questions. The issue is very simple. Just allow me to travel with you to the entrance which is considered to be the break through of inexistent relation. We will cite some points in that direction in the following:

1. Making greetings common amongst ourselves; this is very important element which is very magnetic to the extent that if you pass by people without recognizing them by salutation, they begin to entertain some kind of fears from you resulting to all kinds of suspicion which would never put their hearts to rest. But if you greet them, it serves as key to open their hearts and creates some relation between them and yourself and creates love and passion does away with doubt which is the main target of a practitioner. This is what the practitioner Mohammad (pbuh) urged towards in the following Hadeeth: *"You will never enter into paradise until you become believers, and*

© Islamic Online University

you will never become believers until you love one another, should I show you what if you do you will love one another? Let greetings become common amongst you"[152]

Let me raise you attention to this chain of benefits that result from greetings. The ultimate goal of every Muslim is to entering into paradise whose prime condition is to have faith in Allah which necessitates loving one another and the first step to love is greetings!! This was the reason why we place it at the peak of that which causes love and closeness to the heart of invitee.

2. Among the methods of causing to love one another is way of addressing someone by using his good name, surname or title far from abusive words that has the potential of distancing him from you but rather applying what will bring closer relation among you, using word like Oh my people, Oh my brother, Oh my family, Oh my children etc...like the saying of Prophet Noah (pbuh) when calling upon his people with passion "**He said: O my people! Tell me, if I have a clear proof from my Lord, and a Mercy (Prophet hood) has come to me, from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islamic Monotheism) when you have strong hatred for it? And O my people! I ask of you no wealth for it, my reward is from none but Allah, I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant. O my people! Who will help me against Allah, if drove them away, will you then not give a thought?** " Hud 11:28-30

   This good words and loving method to heart, Noah was calling his people with while as they were in strong enmity with him, using all abusive words against him, insulting upon all that, he was perpetually calling them with this flexible method and they were retreating but he continuously using touching words to their hearts which will draw him closer to them.

3. Among loving methods is looking cheerful and smiling towards others but not to appear always in squeeze face. This was made as an act of charity by the Prophet (pbuh) in the following Hadeeth *"You should not undermine act of charity no matter smaller it may look, even if meeting your brother with a smiling face*[153]*". In another narration he said: "Smiling into your brother's face is an act of charity" and said also "...**And a good word is an act of charity".*** The Prophet learnt this from the Noble Qur'an which focuses much attention on this type of attractive and loving methods to the hearts. That is because the Qur'an place much importance to things that lead people to goodness and far from using

[152] Muslim fi tatab al Iman No 93, al Nawawi 2/35

[153] Muslim in book of al Bir, al Nawawi commendation to look sheeful to one another 16/177.Al Tarmeezi bab al Bir wa Selay fi dootb 3/234. Bukhari book of literutre bab 34 Bukhari book of literutre bab Fath 10/448

© Islamic Online University

distinctive words for people, for this reason we will always advise practitioner to discipline his words by taking examples from the Qur'an as directed by in the coming verse: **"Kind words and forgiving (of faults) are better than Sadaqah (charity) followed by injury. And Allah is Rich (free from all needs) and He is Most- Forbearing".** Al-Baqrah 2:263

The Qur'an also place good words as kind of gift to pave a way leading to goodness and maturity, read the following verse **"And they are guided (in this world) to goodly speech (i.e. La ilaaha illallah Alhamdu lillah, recitation of the Qur'an, etc. and they are guide to the path of Him (i.e. Allah's religion of Islamic Monotheism) Who is Worthy of all praises".** Al-Hajj 22: 24

The loving and soft method that brings grin and cheerfulness to people is the highest kind of relational methods in totality.

Research Two: Generalization of Method

In the methodological curriculum this comes at second degree after executing loving method the practitioner must to take another step which is with lower force than the previous one to disseminate the information he want to his addressee and readers.

This method takes moderation in all aspect of presentation be it lectures or authoring. The presenter should always mention things in their general forms far from pinpointing or clarity presents issues without mentioning personalities or names in that the addressee may no feel embarrassment in case the topic of discussion has something to do with him.

Usages of this method in the Qur'an:

The Qur'an dose uses this method in many ways for different reasons under various topics. But we will be very brief to cite only some verses:

Among that is the following verse in which Allah calls to goodness, warns the general public to be caution of the consequence of their actions and that issues concerning the last hour should not be taken for granted. Therefore it is for a reasonable person to reflect on the both side of the coin. **"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of judgement) is a terrible thing".** Al-Hajj 22:1

"O mankind! If you are in doubt about the Resurrection, then Verily, We have created you (i.e. Adam) from dust..."Al-Hajj 22:5

All these are in general terms using the word (mankind) to mean plurality without pinpointing or limitation.

© Islamic Online University

There are other terms that look similar to that of the above in generality, but here it does specify words and generalize the meaning like using the word Insán (man) singular in generality to cover every individual as follows in the verse **"O man! What has made you careless about your Lord, the Most Gracious? Who created you, fashioned you perfectly, and gave you due proportion"** Al-Infitar 82:6-8

Similarly the verse that reprimands man as sex for not trying to have good relation with its Lord, considering the capability of Allah in bringing him into existence by the process of a very weak drops of sperms after which He blessed and honoured him with bounties which warrant for recognition and glorification **"Be cursed (the disbelieving) man! How ungrateful he is! From what thing did He create him? From Nutfah (male and female semen drops) He created him and then set him to due proportion. Then makes the path easy for him"** Abasa 80:17-20

Then after you can imply by specifying persons owing to a mistake committed by particular people, group or country, so the address could directly go to them but in very circumspect manner without mentioning names of an individuals, if necessary he could mention a curriculum or an association of which they affiliate to cover whoever has something to do with that trend as done by the Qur'an the following verse **"Say (O Mohammad (pbuh) O people of the scripture (Jew and Christian)! Come to a word that is just between us and you, that we worship none but Allah (Alone) and that we associate no partner with Him, and that none of us shall take others as lords beside Allah. Then, if they turn a way, say: bear witness that we are Muslims"** Al-Imran 3:64

This application is uncountable in the tradition of the Prophet (pbuh). Most often he addresses people or calls them to Islam far from personalization which may either cause embarrassment to the intended person or slow down the person's response to Islam. Thus, he was known to be using words like: why some people, what is the problem with people or what comes over people. Among these expressions is the narration of Abee Humaid as Saeedi that the prophet employed a worker, when the worker completed the task; he came to the prophet and said: O the Messenger of Allah (pbuh) this is your and this was presented to as gift!! The Prophet then said: "Wont you sit in your father's or mother's house and see whether you would be given that or not?" after Isha prayer the Prophet got up and testified the oneness of Allah, praised Him accordingly, then said: What is wrong with a worker we employed and came to say this is work and that was a gift to me!! Wont he sit in his father's or mother's house and see whether he would be given that or not?"[154]

[154] Bukhari in the book of al Ayman wa Nuzur bab 3 Fath 11/524

© Islamic Online University

It could be observed hereby that the Prophet (pbuh) delivered his address to people without mentioning the name of the worker not even by a sign but only mentioned the word 'worker' leaving a big impact in the hearts of the people to feel all inclusive concern and also did not embarrass the in public which might have caused him to apostate. This is what we want a practitioner to take note of, in case someone goes wrong he should not reprimand him by calling his name, unless that person did that action in the presence of people which warrants immediate response for either clarification or disapproval in that, people will know the consequence of that action.

In case this method was not useful for generalization then the practitioner must to adopt another method which would be more specified and focus in dealing with the subject matter simply because there are who understands only direct address.

Research Three: Confrontational Method

This kind could be applied only after the two above mentioned methods have failed and also after knowing the nature of the addressee in order not to reflect negatively on daawah, because of the bad effects it will leave on him but if the methods is wisely applied it would give excellent result.

You can find in this method real confrontation which may even necessitates some means of reprimand or force to drive him a way from that unpleasant action. It is also useful against immoral person, transgressor and criminals who values not good admonition, flexible method or generalization of address, in this the practitioner needs to apply frightening and terrorist words in order to destabilize and demoralize him from further aggression against practitioners and impediments in the way of daawah. This was done by the Qur'an against some people who had openly adopted evil and corrupt doctrine in order to discourage them from continuity in that direction. For this reason when the disbelieving people came to the Prophet (pbuh) suggesting to him that, he (the Prophet (pbuh) should worship with them utenatively for them to reciprocate respectively in a way of corrupt exchange, Allah said: **"Say: (O Mohammad (pbuh) to the Mushrikun and Kufirun) O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)! I worship that which you worship, nor will you worship that which I worship, and I shall not worship that which you are worshiping, nor will you worship that which I worship. To you be your religion, and to me my religion (Islam Monotheism)".** Al-Kafirun 109

Thereby the Qur'an openly calls the Mushrikun and the Kufirun with unpleasant description which has been part and parcels of their life without been soft with them because of their openly aggression for suggesting that evil worship. Kufru (disbelieving) is the denyance and

© Islamic Online University

cover up of that which is right and portraying that which is corrupt, it is a bad quality which would be never accepted by any sound and dignified person. The Qur'an mentions them with even worse descriptions which do not fit the status of a sound rational human being saying: **"They are like cattle, nay even more astray" Q7:179 in another verse: "As if they were (frightened) wild donkeys"** Al-Muddaththir 74:50

These are all methods of directing address in a call to Allah. Therefore every situation should be given correct account with suitable method but with cautious. In case this one fails the other one could be useful like taking medical prescription.

Research Four: Gradual Method and Simplicity

2. **Gradualness:**

This is a process in which the invitee is taken through in a stagecal manner, bit by bit with all simplicity and slow without jumping all of a sudden to the sky. We can benefit from linguist of their definition of stages saying: stages are two crawling of a child and creeping of the aged person and these are the meanings we mean by gradual process in daawah, that the practitioner should take the invitee in a very slow movement in learning and to enable him understands the religion in a simplest way.

Gradualness in the conventional way of practitioners differs from a practitioner to another according to their variation of opinion but due to my experience I would present what I see to be more accurate.

Gradualness is:

Presentation of daawah in a form of taking medication in accordance with the prescription in terms of timing, placing, knowing how to go about it so that it will get to it peak in the society.

That is because the invitee may be ignorant of certain things in particular that need clarification, details, explanation or simplification for him to conceptualize and understand it well to become part and parcel of his daily life. And to do this often needs knowledge and continual acquaintance, not to ask people to just follow you blindly but should rather be on sound direction and curriculum as stated in the Noble Qur'an **"Say: O Mohammad (pbuh) this is my way I invite to Allah (i.e. to the Oneness of Allah – Islamic Monotheism) with sure knowledge I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah – Islamic Monotheism with sure knowledge)".**Yusuf 12: 108

© Islamic Online University

The prophet (pbuh) who serves as exemplar refuses this blind following saying in the following narration *"None among you should be a blind follower and say I am with people, if they do well I do, if they go wrong I go wrong, but you should firm yourselves, if people do well you do, if they go wrong you hand to avert their wrong doing"*[155]

Gradualness as it stands as method of daawah it is also a natural phenomenon of the universe. The whole of the universe is based on gradual curriculum. The Al-Mighty Allah teaches us this aspect of life in all of our affairs.

The Al-Mighty Allah created the heavens and the earth in a period of six days which He could have done in no period of time – if He willing – as this meaning can be find in the verse **"Verily, Our Word (command) to a thing when We intend it, is only that We say to it: Be! – and it is"** An-Nahl 16: 40 upon that He creates in a gradual process as stated the coming verse **"Who created the heavens and the earth and all that is between them in six days.."** Al-Furqan 25:59 the previous process of creation was in summation but in details the earth was created within two days of which was also in a gradual process as mentioned in the following **verse "Say: O Mohammad (pbuh) do you verily disbelieve in Him Who created the earth in two days and set up rivals (in worship) with Him? That is the Lord of Aalamin (mankind, Jin and all that exists)".** Fussilat 41:9

This gradual process also appeared in distribution of wealth to the creatures as well as distributing plants on the earth for the life to move in accordance with the nature of that plants, read the following verse **"He place therein (i.e. the earth) firm mountains from above it, He blessed it and measured therein its sustenance (for it dwellers) in four days equal (i.e. all these days were equal in the length of time) for all those who ask (about its creation)".** Fussilat 41:10

Consequently, the creation of heavens also came with all accurate details in terms of controlling, determination of its affairs and distributing its features in various kinds all in gradual process without hasting, read the following verse **"Are you more difficult to create or the heaven that He created? He raised it height and perfected it. Its night He covers with darkness and its afternoon he brings out (with light). And after that He spread the earth, and brought forth therefrom its water and its pasture. And the mountains he has fixed firmly, (to be) a provision for you and your cattle".** An-Nazi'at 79:27-33

We are going to summarize the gradualness in the following points:

---

[155][155] Al Tarmeezi in book of Al Bir wa al Silat bab 63 kindness 4/320

© Islamic Online University

- Construction of the heaven
- Raising of its height and perfecting it
- The covering of night with darkness by covering its sun light from the earth due to the interchanging of day and night as a result of rotation of the earth with itself in period of twenty four hours.[156]
- Then after, the appearance of day and termed it forenoon.
- The spreading of the earth follows with the meaning wound round
- And similarly bringing out water in the form of springs
- Then after pulling out pasture for feeding animals
- Finally according to the order of the verses mountain has been fixed to give balance for the surface of the earth **"And He has affixed into the earth mountains standing firm, lest it would shake with you.."**. An-Nahl 16: 15

These are all gradual process in accordance with nature of the universe in the way of Allah that changes not, the Qur'an says: **"And you will not find any change in the Way of Allah"**. Al-Ahzab 33: 62

The process in which man was created was also not with exception in terms of gradualism, it was began from dust then a drop of semen as well as the other creation after that stage beginning from infant to youth then old age as mentioned in the following verse **"..And He creates you in the wombs of your mothers; creation after creation in three veils of darkness.."** Az-Zumur 39: 6

The Islamic legislation in totality is based on gradualness right from day one to the end, all that is to ease things for mankind and do away with difficulty for people to accept it in activeness. Furthermore the daawah started in secrecy to be able to teach people the religion until their number became many, then also it began with correcting their conceptualization of faith, disciplining their conduct, then after Salat was decreed two rakat (unit) at the initial stage which still remains in journey. Even in the case of prohibitions they weren't at once but rather in an easy gradual process as it was the case with prohibition of alcohol. After the opening stage of daawah the Practitioner Mohammad (pbuh) did not give order to anyone for confrontation with the aggressive opposition and did not grant leave for fighting against them except in the case of self defence, instead, he asked the believers not to avoid only the opponent but to convey the daawah to them based on the following verse "**Therefore proclaim**

---

[156] Manihaj al Qur'ani li dirassaat al kawniyah Dr. Abdul Aleem Abdul Rahman p279 Dar Saudiyah for publication 2nd ed 1406H/1985

© Islamic Online University

openly (Allah's message – Islamic Monotheism) that which you are commanded and turn away from Al Mushrkin (polytheism, idolaters and disbelievers)". Ibrahim 14:94

Gradualness in accordance with the categories of the invitee:

For daawah to bear good fruits, it is necessary for any good curriculum for daawah to categorize the invitees in accordance with their psychological states and social circumstances before making any move to correct any aspect of their life. That is because all people are not equal in accepting daawah or what is addressed to him in terms of understanding and comprehension. Among them are people whom are gifted with intelligence have broad mind for catching things easily, some also are with small mind very limited in understanding issues even in its simplest manner. Therefore it is necessary for practitioners to consider that with whom they convey daawah to. Due to limited space we will categorize people into two according to gradual processing as follows:

First Category: Ordinary Persons

This is people with limited knowledge in a confined area. Dealing with them needs not to feed them with more and complicated information; it should be in a form of small amount without going in to braches of the religion, it is enough to introduce them to only fundamentals and generalities of information.

The prophetical curriculum moved on a very slow pave with people like this, we will soon take note of that in the following conversation between the Prophet (pbuh) and one of such people. Talhah bin Abdul Lahi reported: A man from Najdi tribe whose hair was wrought came to the Prophet (pbuh) was heard talking but hardly to understand him till he got closer to the Prophet (pbuh) then it came to light that he was asking about Islam:

The Prophet (pbuh) replied "Five prayers in a day and night"

Is there anything else? The man asked

Unless that which you volunteer. The Prophet (pbuh) replied

The Prophet (pbuh) said to him "And fasting the month of Ramadan"

Is there anything else? The man asked

Unless that which you volunteer. The Prophet (pbuh) replied

The Prophet (pbuh) mentioned Zakaat (annual dues) for him

© Islamic Online University

Is there anything else? The man asked

Unless that which you volunteer. The Prophet (pbuh) replied

The man started going and was saying: I swear by Allah I will neither add nor omit anything!!

The Prophet (pbuh) said in reaction to what the man was saying *"Successful he is if he does honest" in another narration "He will enter paradise if he does honest"*[157]

We will outline some points from the Hadeeth which has indication of this general curriculum:

- The question of the man was in a general and immeasurable form.
- The Messenger of Allah (pbuh) did not spell out every pieces of the Islamic legislation to the men.
- The man did not ask about faith and the Prophet on the other hand also sis not mention it to him and the reason for that may be that the man was a Muslim
- The Messenger of Allah (pbuh) did not also ask him to be offering voluntary prayers considering the man's situation.
- Despite the fact that, only obligatory duties were mentioned to him, nevertheless, the Prophet described him as successful person provided he remains honest
- It could be noticed from the structure of the questions that, the man had not learnt methodology of putting and presenting question because of the way was amplifying his voices on the Prophet (pbuh)
- Justification for that was the personal appearance as he came in a retched manner uncombed hair

For what has been mentioned above, there is justification for taking it as an example of ordinary person.

Another example of people under this category is that of a man who came to the prophet (pbuh) and said: Islamic laws were more than what he can bear, so the Prophet (pbuh) should inform him as to which of them he should stick to!! The Prophet (pubh) said: *"Your tongue should continuously remain glorifying Allah"*[158].

In actual fact, Islamic laws are not many as perceived by the questioner, but he state and understanding that led him to that, that is why the Practitioner just gave him something small

[157] It is agreed upon, Bukhari in book of al Ayman bab 33 Fath 1/16. Muslim in book of al Ayman No 9, An Nawawi 1/167

[158] Ibn Majah in book of Adab bab Fadil Zikr

© Islamic Online University

which needs not a deep thinking, all what is needed is to move his tongue citing the word of Tawheed, asking for forgiveness or glorifying Allah.

Second category: People who lacking of understanding

This is the people whose level of understanding and ability to perceive things are below ordinary people who have the ability to progress in science and acquaintance. Although this category is not mentally deficient but is not at the forth front either.

This level necessitates to the practitioner to move with them at slow rate till they are able to develop and enhance their level of perception through training and exercise.

Working with this category requires brief presentation in a simple meaning in clear sentences on time to time basis far from loading them more than what they can bear and try as much as possible to avert periods with which they would be busy not interested.

For this reason, the Prophet (pbuh) allowed a companion to write down Hadeeth when he realized that he could not memorize as fast as his colleagues could do, despite the prohibition of writing the hadeeth lest it mix up with the Qur'an, he exempted him from the prohibition in consideration with his plight, and said: *"write for Abee Shaa".*[159]

Under this principle we could deduce that, it is necessary for the practitioner to take into account states of people and work with everyone in accordance with his level and what would be fitting him.

Take another example of people with slow understanding and comprehension:

The Prophet (pbuh) asked a man a question to ascertain his level of knowledge and acquaintance in Islam, this move is commendable for practitioners to take queue from, *"What did you say in Salat? The man replied: I do bear witness then ask Allah for paradise and protection against torment of the hell fire, the Prophet said: but by Allah! What is more beautiful than it and that of Muaz!! About this we are talking*[160]*".*

a) **Simple Method**

This is a rooted daawah curriculum which moves side by side along with gradual gradually like shadow and poll. They are two compatible things which give same product. Simplicity is found

[159] Bukhari in book of Ilm bab 39, in book of Laqtat bab 7. Al Tarmeezi in book of Ilm bab 12. Imam Ahmed in Musnad 2/238

[160] Abu Dawood in book of Salat bab what is said in Tashahud

© Islamic Online University

at the grass root, the average people and the leadership. It is not steps in itself but it accompanies every step one by one incompatibly doing away with difficulty far from going extreme.

The word simplicity has appeared in the Qur'an in various meaning; among them is the following verse:

"Allah intends for you ease and He did not want to make things difficult for you" Al-Baqarah 2:185 another meaning of simplification is to ease burden which has been negated by Allah from mankind in the following verse **"And has not laid upon in religion any hardship"** Al-Hajj 22:78

Simplicity is very useful Islamic principle with huge benefits; it is an Islamic daawah curriculum with best of methods and it was the life style of the Prophet (pbuh). This was noticed from him by mother of the believers Aisha narrated saying: {*The Messenger of Allah had never been asked to choose between two things unless he chooses the simpler of the two provided is not a sin, if it was a sin he would be the first person to distance himself from*}.[161] It is agreed upon

Coming from the direction that, simplicity is a great Islamic principle regulating all sphere of life, we will take for example Islamic legislation generally and move around to see things for ourselves in very brief points.

Simplicity in Salat (prayer):

Simplicity is found to be regulating all aspect of Salat owing to the fact that it is been offered five times daily. We will give some few points on that note in the following:

In the case of a journey two units only are required to be offered instead of four units to repel difficulty, similarly offering of two different obligatory prayers together at one time is also allowed in a situation such as journey, heavy rain fall and having darkness. There is other concession for ease that occurred in the tradition of the Prophet (pbuh) without the above mentioned reasons. Ibn Abass narrated that: {*The Prophet (pbuh) put (prayed) Dhur and Asr, Maghrib and Isha together respectively in Madeenah without fear or rain. When Ibn Abass was asked for why, he said: he (the Prophet (pbuh) wanted not to burden his followers*}.[162]

---

[161] It is agreed upon, Bukhari in book off al Manqib bab 23 and in book of al Adab bab 80. Muslim in book of Fadaa'il 77

[162] Bukhari in book of Salat bab 12 Fath 2/23. Al Tarmeezi in book of Salat 1/355, the wording is for bukhari

© Islamic Online University

Putting two prayers together from the Prophet (pbuh) serves as legislation so that at any point in time when Muslims need it for any reason they can apply it without any difficulty or feeling uncomfortably. Although some scholars say that the prevailing norm was not in conformity with this text!! Nevertheless, Imam Al Haafiz bin Hajar in his book (Al Fatih) mentioned that great scholars of the immediate followers of the companions such as Ibn Seereen, Rabi'ah and Ibn Al Munzir and Al Qufal Al Kabeer have accepted this Hadeeth. Al Nissaa'I also reported that Ibn Abass prayed at Basrah Dhur and Asr without doing anything in between and prayed Maghrib and Isha as well without doing anything in between[163]. This is what is known as Jam'u Taiseer (together and bring ease) for work purpose or emergency cases!! For example: in case someone is going to undergo medical operation which may take long hours the patient or the doctor himself will need to put some prayers together before or after the operation according to the nature of time. This is in accordance with repelling burden that was mentioned in the earlier Hadeeth or the coming narration of Ibn Hajar in his book (Al Fatih) according to narration of ALTabari *{The Prophet (pbuh) put (prayed) Dhur and Asr, Maghrib and Isha together respectively in Madeenah without fear or rain. He was told about that and said: (I did this in order not to burden my followers}.*[164]

Simplicity in Salat has many dimensions as to how to go about it. In a state of sickness or weakness due to old age, one is allowed to perform in any comfortable way, be it standing, sitting, lying down, by demonstration or in silence if that is what he would be able to do.

According to Umar bin Huseen: he was having pails and asked the Prophet (pbuh) about how to pray and he said "Pray standing, if you can not then lie down. Allah burdens not a person beyond his scope" Imam Bukhari said that: Attau said*: {if you can not face qibla (prayer direction) pray wherever your direction may be}.*[165]

Due to the fact that Salat (prayer) is repeated five times daily, it is absolve for women not to pay back their loses after menses to repel difficulty which they encounter because this state repeats once in every month.

Among the ease associates with Salat is temporary lifting in a particular state. For example: insane caused by losing conscious, madness or childness unlike sleeping person whom could be awaked or forgetful who could do upon remembrance.

---

[163] Fath Al Baree sharh Sahih Bukhari Ibn hajar Al Asqalaani 2/24 Salafiyah Press Cairo without date

[164] The previous reference with same abwab and sam pages

[165] Bukhari in book of Taqseer Salat bab 19 Hadith No 1117 Fath Salafiyah Press Cairo 2/587

© Islamic Online University

There is also simplicity called public interest. That is to take what is in the interest of the people and leave that which brings burden to them provided it does not conflict with a divine legal text or general principle. Among these is taking accounts of traditions and customs as long as they do not contradict a divine legal text or general religious principle. In line with religious simplicity people are not religiously responsible for their mistakes, forgetfulness or one does under duress.

The Prophet (pbuh) says: *"Allah has forgiven my people error and forgetfulness. In another narration: and what they were forcefully subjected to"*[166] furthermore, occurrences of the mind and that which waves in the heart provided is not put into action as found in the following Hadeeth *"Allah has forgiven my people that which whispered in the breast provided it is not put into action or speak out"*[167].

Cautions of Simplicity:

Simplicity should be the aim of every practitioner who mingles with people and try as much as possible to take them to higher level of affairs. This is one of the best and more influential methods to attract the invitee that is why we are given much emphasise.

In the application of simplicity, it is necessary also to be circumspective lest you commit mistakes and cause people to idle or negligent of may be an important aspect of Sharee'a. Therefore having sure knowledge of Islamic rulings is a must in order not neglect or delay an aspect of devotion or allow certain childish or immorality to grow under the cover of simplicity!! While as simplicity may come in opposite way, like taking some kind of sever measures in issues that are suppose to be easy such as urging children to pray at the age of seven and subject them to some sort of bodily discipline to enhance his conduct. All this may appear at the initial stages as contrary act to simplicity but eventually shall give good results.

Research Five: Implicational Method by Action

This is one of the most effective methods in terms of impacting and attracting the invitee to obey orders. It's a form of setting example by action in the presence of the invitees without asking them directly to comply, but that action in a way will leave some good and positive impact in them through the implication of his action in their presence.

---

[166] It is agreed upon, Bukhari in book of al Itq bab 6. Muslim in book of al Ayman 15

[167] Same the two previous references

© Islamic Online University

The practitioner in this method needs not to use words or demonstration, but allow the implication of his action to take its good course in disseminating the message.

This kind of method is applied when the practitioner realizes that talking at that point would be useless or unbeneficial for a particular person owing to the person's social, political and educational status or age.

Distinguished features of the method:

This has numerous benefits and great outstanding which are equally beneficial to both the practitioner and the invitee. For example:

1. Personal critics, distancing oneself from selfishness and arrogance whereby the invitee would find the practitioner being sincerely working hard without extending invitation for participation or exploiting him, will ginger him to emulate the example. Therefore, this kind of personal critics and not being inward would serve as motivation for the invitee to have better interaction and quick response towards the practitioner.
2. It educates leaders and makes them become used to humbleness which eventually reflects positively on the general public and paves way for emulation.
3. It boost morals of the participants in the field of work for them to see the leader working hard without giving commands for participation will increase productivity of the individual.
4. This calls for obedience to the leader and warrants the invitee to a quick response with whole heartedly and comfortably even when the people feel reluctant. As a leader to take up the duty upon oneself is of climax in dissemination of information than calling or releasing commands of participation in the task.
5. There are physical examples in the method to move people who feel proud of themselves to possible implementation.
6. People may differ from a ruling or interpretation according to each person's understanding of the situation, but their position may be unified by seeing the act with their naked eyes.[168]

Practical Example of this method:

In the battle of Hudaibiyah when the Prophet (pbuh) had a peace deal with Quraish to return to Madeenah without performing Umrah in that particular year but in the subsequent one, because they were already in Ihraam (white garment) for Umrah, the Prophet (pbuh) gave

[168] Al Musafa p20 5th ed Dar al Dawat in Kuwait 1409H/1989 Abdul Hameed al Bilali

© Islamic Online University

orders to his companions to slaughter their sacrifice and get themselves out of the Ihraam. This command was complied a bit slow which caused some pain in the Prophet (pbuh). Then he was advised by Umm Salmah (his wife) to go out and call his barber to shave his hair to signify that he was out of his Ihram.When the companions saw this from him they all rushed in competition barbering one another.[169]

One can see by himself how effective implication of an action has a positive result when at the beginning they were feeling reluctant to embark on the action by a command from the Prophet (pbuh) but they turnout in a hurry upon seeing the Prophet (pbuh) doing.

Among the examples of this method, raising of the black stone by the Prophet (pbuh) at the time Quraysh were engaged in a serious argument as to which of the tribal clan of the Quraysh deserved to lift up the black stone. He asked them to spread down a garment and put the stone onto it and asked each of the conflict groups to hold up an edge of the garment and raise it to the intended destination, when they got there, he lifted it by himself and place at its rightful place. [170]

Another example is the construction of the Prophet's noble mosque at Madeenah at which he was actively involved in conveying blocks and doing other duties till his fingers swallowed of blood marks and said in a short poem:

You are nothing but just a finger swallowed with blood in the course Allah that is what I encountered.[171]

Some of the companions were either lazy at the work or not contributing to the expectation but when they saw him busy at work they were energized and said:

If we sit and the Prophet is working that is bad behavior from us.[172]

This method is not a stock for only men; a Muslim woman practitioner also should emulate direct involvement in activities she undertakes with women to attract them to the goodness and set herself as good example by putting up Islamic dress code especially in the midst of those who do not dress that way either for shyness or attaching less importance resulting to short fall on their behave as regards to the religion. In case she is asked about that, she should

[169] Al Raheeq al Maqtoom for Mubari Kafoori p342

[170] Al Seeratul al Nabawiyah for Ibn Hisham 1/142

[171] The previous reference 2/6

[172] The previous reference 2/20

© Islamic Online University

give the important aspect of it that it covers and beautifies modesty of woman, in case there was no question about it she has done her part of daawah method for attracting others to emulate by implication.

The final example for exhibiting this method would be contemporary reality for the reader to see how effective it is in impacting the intended goal and awareness created by the practitioner into the invitee.

Dr. Yusif Al Qardawi mentioned a life story of embracing Islam of an European saying: {.. recently I attended Muslim conference in Italy where I met an Italian Muslim and acquainted myself with the reason led to his converting to Islam, he said: there was a Moroccan peddler who used to sell around the high tower.

I asked: what keeps you here?

I am sourcing for my daily bread. Said the Moroccan

Do you earn a sufficient income? Asked the Italian

Thanks due to Allah,I use part of what I earn and the rest I send to my parents and my two brothers back home (Morocco). Said the Moroccan

Are you responsible for them? Asked the Italian

Yes! Pleasure of Allah is in the pleasure of the parent, and consolidating blood relation brings long life. Said the Moroccan

Are you pleased with this way of life?

I am pleased, thanks due to Allah, and may our Lord continuously giveHis bounty. Said the Moroccan

Where did you learn this? Asked the Italian

Our religion thought us this: accept what Allah has given to you and be the richest! Said the Moroccan

How do I know your religion? Asked the Italian

© Islamic Online University

I will show you to an Imam of a mosque; he will give you more insight, for I am an illiterate, then after the Italian went together with the Moroccan to the mosque just after the Italian embraced Islam, mastered it and became one of zealous Muslims calling to Islam. [173]

Research Six: Implication Method to Leave an Action

This has a contrary aspect to the previous one, that was to do an action and this is to leave off an action and is called daawah to the opposite or negative act. That is for a practitioner to desist from doing an action or saying unpleasant words which go contrary to general ethic values and sound traditions. This is applied when a practitioner finds himself in situation where he cannot say a word, act; give commands for act, for prohibition or finds that action or speech method would benefit nothing. At that point he should rely on implication method to leave an action or desist from what he want people to stop doing. Therefore implication method to leave an action is a method in which action or speech is not been manifested and cannot be called as action unless for metaphorical reason.

It is useful for a female practitioner, she should stop putting on under dress clothing or going to intermingling places of the two sexes such as dancing, playing and social places where moralities are nowhere to be found. She might be a musician or actress in a way that is not acceptable by the religion or even by a sound culture, or friends inviting her to immoral places. Then she will discontinue those movements for other women to take queue from her action because that is not suitable for a free Muslim woman who has an Islamic distinguished personality. This method cuts across everything be it action, speech, dress code or conduct...

Practical examples from the tradition of the Prophet (pbuh)

Here are some live examples in the life time of the prophet (pbuh), among them are incidents whereby he desist from doing something without citing the reason for that action for respect for people's dignity and psychological factor as reported by Bukhari and the other Sunnan books {*The Prophet had never spoken about a food presented to him, if the food is tasteful he consumes if not he leaves*}.[174]

In the case of desisting if a practitioner is been asked for the reason, he should answer, otherwise is enough to apply desist method only. Because the main objective of daawah hereby is the leave off, that is why when Abu Ayoub brought food to the Prophet (pbuh) he did not eat

---

[173][173] Islamic and Arabic Culture between ancient and contemporary Yusuf al Qardaawi, Kuwait Society Magazine No 1085, 13/8/1414H – 25/1/1984

[174][174] Bukhari in book of al Manaqib bab 23, al Tarmeezi in book of al Bir 48. Musnad 2/427

© Islamic Online University

and Abu Ayoub asked why, he told him that there was a scent in the food and he was waiting for revelation, for fear to be in that scent[175]. Had not been his question the Prophet wouldn't have said anything.

soIt is therefore in the interest of a practitioner to know very well as whether to apply that method or not.

Another example reported by the compilers of Hadeeth books through Ibn Abass that Umm Sagheer bint al *Harith presented cheese...to the Prophet (pbuh) he called for it, they ate and he left the place as if he was feeling bad of it.*[176]

Research Seven: Resolution Method

It is possible to term this as crucial method which needs decisive determination by the practitioners to resolute to one of two or more issues confronting them. if any of them finds no other alternative than that which he has settled upon then he must to go ahead with his decision forwarding the consequence to God after due diligence has been considered as stated in the following verse **"Then when you have taken a decision, put your trust in Allah, certainly Allah love those who put their trust (in Him)"** Al-Imran 3:159

Therefore it is a method which deprives person from mere dependency and postponement, it does away with doubt and brings in certainty and tranquility leading to fast execution like rocket. Moreover if one remains resolute to his plans he must not hesitate, he should proceed like missiles when it gets off does not return until it hits the target.

This method does not contradict planning, determination and taking up precaution measures instead, they are considered to be all inclusive in the resolution method for daawah. The significant aspect of it is the fast execution nature that characterizes sizesure of opportunity after all necessary arrangement is put in place and no other option available.

It does not also mean taking extreme personal position of opinion even if it is incorrect. This method is far from arrogance but rather closer to humbleness, softness and decisiveness in taking firm stand in affairs far from entertaining fears or reluctance.

---

[175] The book of Itisam bab 24, the previous reference

[176] Al Tarmeezi in book of al At'imah bab 3

© Islamic Online University

Practical Examples:

This method was most often applied by The Prophet (pbuh) in all his daawah activities as he was urged by the Qur'an to signify its preference upon the rest of methods especially in the area where is more needed.

Prior to the battle of Uhud the decision of the Prophet (pbuh) and the companions was to wait for the aggressor in Madeenah until they start attacking them, then they will defend but if the enemy remains at its camp there would not be a cause for attacking them.

The decision by the majority especially those who did not take part in the Badar war was to attack the enemy at its camp outskate of Madeenah. When this decision was express in emphasis to the Prophet (pbuh), he entered into his house prepared and came announcing his acceptance to the decision to meet the enemy. Upon hearing that information from the Prophet (pbuh) they thought they have forced the decision on the Prophet (pbuh) so they said: *{O Messenger of Allah we have forced you to which we shouldn't, thus, if you see to call it off so be it, may Allah have peace upon you!! The Prophet (pbuh) replied: "It does not aught well for a prophet to dress up for his nation then take off the dress until he fights"*[177]

It is obvious that when the Prophet (pbuh) resolute despite the hesitation from others he did not accept the idea of calling it off whilst he had already prepared himself with all necessary accoutrements, because calling it off at that stage without any tangible reason would be considered as unpleasant hesitation.

Badar war was not exception, when the Prophet went to meet Quraysh caravan from Sham without the intention of attacking them owing to lack of preparation and requisite arms at that time, thus only those who were prepared went out with him.

When the information came that the caravan had left, they decided to return but the Prophet (pbuh) resolute to attack but because he had left the home so he continued the course until he fought and Allah granted him victory over the enemy.

Fertile grounds for applying this method are when the issue is of crucial nature which needs no return of hesitation be it final or temporary.

Examples of this could be found in the repetition struggle of Quraysh to prevent the Prophet (pbuh) from daawah, contradicting their gods or calling to Islam with the environs of Makkah.

---

[177] Al Seerah al Nabawiyah Ibn Hisham 1/188-189

© Islamic Online University

The Quraysh applied all necessary deceptive means available to stop the Prophet (pbuh) from perusing daawah, beginning with economics and financial embargo ending at making him their overall leader. Nevertheless, all these could not find their way in the Prophet's heart; he proceeded with the daawah instead.

After the failure of all deceptive means, their plans took another dimension; pressure was applied on him from his nearest relations like his uncle Abee Talib who came to him saying: *{O My brother's son, indeed, your people came to me and said: this and that, so please, spare me myself and that of yours, and do not bear me that which I cannot!! the Prophet (pbuh) replied him in resolute, firmness and proceeding along with his plans saying: "O My uncle, I swear by Allah, even if the sun should be placed in my right (palm), and the moon in my left (palm) in order for me to leave this affair, until God makes it over come or I perish therein, I would never give up". }*[178]

When the uncle realized and sense from him firmness and resolution to execute his affair in a journey of no return. He then retrieved from his stand and said to him: O My brother's son, go and say your wishes, I swear by God I will never give you up for anything!![179]

This kind of method leaves good impact on the opponent for him seeing that kind of resolution, firmness and proceeding with the designed plans in a manner that causes others to be happy and feel comfortable.

Hereby, comfortability comes for those who apply this strong method to be at the highest perfection of executing their affairs in a way that brings tranquility to the heart and the mind becomes rest assured. It is also a method for strong and brave men who care not of changes of invents; it is also for pious, educated and active women as well.

Research Eight: Attractive Method

This is very influential for its quick reaction in attracting and inclining the invitee towards what was designed for him. It is a method that depends on training and needs high intelligence to be able to make effective impact in others. It has many dimensions and numerous way of applying it to catch the attention of the invitee. Here are some examples:

3. **Eloquence**

[178] Same volum and page for the previous reference

[179] Same volum and page for the previous reference

© Islamic Online University

This is found in speech, be it address, lecture, teaching, normal conversation or reading a piece of item to the hearing of the invitee it must be with high perfection using attractive expressions that will drop deep into his heart.

It has a great potential of drawing attention of the invitee if it is put in good use. More so if the practitioner has control over choosing right and suitable expressions consistence with the meanings it becomes classic, fleur and elegant.

This style is used by the Qur'an in many ways as if that is its norm. Among the utilizations is the abbreviation letters use at the beginning of some chapters of the Qur'an for raising attention and creating anxiety in the listener to the meanings and composition of the subsequent speech.

The Qur'an described paradise in a very attractive picture to catch the minds of the invitee by embodying that which has been prepared therein for him such as luxurious and elegant living, sweets and tasteful stuff which catch mind in a very high speed creating anxiety to meet that enjoyment in a short time possible, as well as describing its gardens with more wings of shades, very good smell leafs and tasteful fruits as revealed in the following verse **"The description of paradise which the Mutaqin (the pious) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never change, rivers of wine delicious to those who drink, and rivers of clarified honey (clean and pure), therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire and be forgive to drink boiling water so that it cut up their bowels?"** Mohammad 47:15

4. **Opposite Method:**

This is another kind of Qur'anic method that has a strong move of attraction; it could be seen in most case at the end of a verse comparing the description of paradise and its enjoyments against hell fire and its punishment such as hot water that cut intestines into pieces.

In this opposite method one can find description of state of perpetual enjoyment for believing people against state of apostates who deny the existence of Al-Mighty Allah meeting their sins, destruction and the kind of punishment waiting for them as a result of their own deeds.

In another breath you find comparison between the companions of the right side – they are people who are known to be with goodness and were loved by people based on their performance - against the companions of the left side – they are people whose curriculum of life was not on the right path. The opposite comparison between word to word has special ringing tone impact such as the one in the following verse **"When the earth will be shaken with a terrible shake and the mountains will powdered to dust,"** Al-Waqi'ah 56: 4-5 till the end of

© Islamic Online University

what we have mentioned in connection with description of paradise and hell fire and what they both entail as enjoyment and punishment respectively. The coming chapter exhibits the kind of impact this method has on the heart in terms of attraction "When the event (i.e. the day of Resurrection) befalls. And there can be no denial of its befalling. Bringing low (some – those who will enter hell) Exalting (others – those who will enter paradise). When the earth will be shaken with a terrible shake and the mountains will powdered to dust, so that they will become floating dust particles. And you (all) will be in three groups, so those on the Right Hand (i.e. those who will be given their records in their right hands) – how (fortunate) will be those who on the Right Hand! (As a respect for them because they will enter Paradise) and those on the Left Hand (i.e. those who will be given their records in their left hands) – how (fortunate) will be those who on the Left Hand! (As a respect for them because they will enter Hell) and foremost one {(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world the very first call for to embrace Islam} will be the foremost (in Paradise). These will be the nearest (to Allah). In the Gardens of Delight (Paradise) a multitude of those (foremost) will be from the first generation (who embraced Islam). And a few of those (foremost) will be from the later generation. (They will be) on thrones woven with gold and precious stones. Reclining thereon, face to face Immortal boys will go around them (serving), with cups and jugs, and a glass of flowing wine, wherefrom they will get neither any aching of the head, nor any intoxication and with fruit that they may choose and with flesh of fowls that they desire and (there will be) Hur (fair females) with wide, lovely eyes (as wives of Mutaqin – the pious) like the preserved pearls. A reward for what they used to do. No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting) but only the saying of Salam Salam (greetings with peace)and those on the Right hand – how (fortunate) will be those on the Right hand. (They will be) among thornless lote-trees, and among Talh (banana trees) with fruit piled one above another, and shade long-extended and by water flowing constantly, and fruit in plenty, whose supply is not cut off (by change of season) nor are they out of reach, and on couches or thrones, raised high, verily We have created them (maidens) of special creation and made them virgins. Loving (their husbands only), (and) of equal age, for those on the Right Hand. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islam) And multitude of those (on the Right Hand) will be from the later generation and those on the Left Hand - how (fortunate) will be those on the Left hand? In fierce wind and boiling water, and shadow of blak smoke, (that shadow) never cool nor (even) pleasant, verily before that they indulge in luxury, and were persisting in great sin joining patners in worship along side with Allah, committing murder and other crimes". Al-Waqi'ah 56: 1-46

© Islamic Online University

I presented all these verses because of the similarity and direct relation with the subject matter as well as containing attractive methods along side with the opposite ones in order to cut cost from presenting many scattered verses in rest of the Qur'an.

Practical Examples for Attractive Method:

The practical examples that go deeply into hearts to make good impact by which if the practitioner vigorously follows shall see nothing but good result are three:

Firstly: the incident which brought Umar bin Khatab into Islam, when Umar was told that his sister and her husband had followed Mohammad and left the religion of their people!! He (Umar) prepared his sword and knock d at their door and found Khubab bin Al Arth was reciting Qur'an, he heard some portion of that recitation, after subjecting the sister to a severe beatings he asked them to show him the Qur'an which the sister refused and asked him to take ceremonial bath first, upon recitation of some portion of chapter 20 (Tah) he said: *{what is beauty and generous than this}.*[180]

When Khubab bin Al Arth heard that from Umar, he quickly came out from his hide out and said with application of attractive method to boost his anxiety and position him to accept more recitation as Umar been in high level of sensibility at the time a situation in which a practitioner should not let it go waste but make maximum use of it instead!!

Khubab told him in a slow but courageous manner that: *{Oh Umar, I wish by Allah to have made you special to the call of His Prophet, I heard him (the Prophet (pbuh) yesterday saying: O Lord! Support Islam with Abee Hakam bin Hashim or Umar bin KHatab!! Sake to Allah, stake to Allah Oh Umar!! Umar replied to him, direct me Oh Khubab to Mohammad so that I go to him and embrace Islam}*[181]

Secondly: the coming example is about one of the opinion leaders of Quraysh namely Al Waleed bin Al Mughirah upon hearing recitation of the Qur'an by the Prophet (pbuh) he was highly impressed quickly rushed to the scene folded his hands at his back very stiff gazing his eyes attentively listening to the recitation!! Due to his social status as one of the prominent personalities among the Quraysh he was been reprimanded by his people for that action of his!! He took a turn to justify that impressive reaction of his towards recitation of the Qur'an and said: *{By Allah! I heard from him a speech that was neither a human speech nor Jin's*

---

[180] Al Seeratu al Nabawiyah Ibn Hisham 1/235, Al Raheeq al Makhtoom al Mubari Kafoori p101

[181] Same volums and pages from the previous references

© Islamic Online University

speech; indeed it has a very sweet tone, On it peak a fruit.....it goes above anything and nothing goes beyond it and this can never be said by human being}.[182]

This attractive method of the Qur'an was so influential on him to the extent of taking the trouble to advocate for the Prophet against false claims of the Quraysh saying: {You are claiming that Mohammad is out of his mind!

Have you ever see him...?

By Allah not at all, replied by his people

You are claiming that he is a poet, have you ever seen poetry like that of his?

By Allah not at all, replied by his people

You are claiming that he is a fortune teller, have you ever seen a fortune teller with that nature, we all know who a fortune teller is, have you seen him to be so?

By Allah not at all, replied his people...}[183]

You have seen for yourself, how this unique method impacted into this tyranny arrogant to turn overnight advocator of this religion throwing evidence from here and there, one after the other to shutdown the influential and opinion leaders of the Quraysh.

Finally, the example we will like to conclude with, in showcasing the extent at which an attractive method draws attention and impresses the invitee to succumb to the practitioner. A story of three influential persons of Quraysh who sat down in separate positions attentively listening to the Prophet's (pbuh) recitation without the knowledge of one another realizing that the other was also listening, then after the three met on their way home and reprimanded one another's behavior, promised not to go any more to the recitation. Surprisingly, they could not go by their promise, and repeated the same for three consecutive times. Ibn Hisham reprinting the story said: *{Abu Sufiyan bin Harb, Abu Jahal bin Hisham and Al Akhnas bin Shareef once , went out at night to listen to the Prophet's (pbuh) recitation whilst he was praying at his home, each of them took a separate position for himself to listen to, none of them knew about the other, kept listening all night long until it was dawn, they assembled by the way leading to their various homes, they played sharing blame game and reprimanding one another's behavior, saying to one another: you should not go there any more, other wise if the*

---

[182] Al Seeratu al Nabawiyah Ibn Hisham 1/191, al Jaami li Ahkam al Qur'an al Qurtubi 19/49

[183] Same volums and pages from the previous references

© Islamic Online University

lunatics get to know of this behavior it will leave a wrong signal in them. They then separated. The following night they all returned to their various positions all night long again listening till dawn, and were assembled again by the way leading to their various homes,and said to one another the same promise again. Then separated On the third night, each of them took his same position all night long listening till dawn and met on their home once again, said to one another: we should not leave here until each of us take a pledge of no return!! Which they did and separated}[184]

It is very obvious from the above story that the Qur'anic method had a way deep into their hearts and took of their mind to the extent of not able to fulfill their pledges!! These are the people known to be respectful and stuck to their pledges!!

This way, if practitioners would adopt the Qur'anic curriculum they will do magic into the hearts of the invitee because it is a method that energizes people to work and do away with idleness, laziness.

Research Nine: Appearance and General Quality

Allah created useful raw materials for provision of clothing in all kinds and colors available for beautification and protection for human being against heat and cold. A privilege which is not given to other creation than human being for others have no choice in choosing type, shape even how to modify or wash it up in case of fault or filth respectively!! Unless of course in the area of chemistry and physiology which are determined only by the Al-Mighty Allah!!

Human beings are the only creatures amongst others who have been given choice and variation in doing things not in clothing only but in all aspect of life which is within his limited privilege. This is the reason why the Qur'an reminds mankind to acknowledge two important bounty privilege added to their creation; they are honored and perfected in their creation as stated in the following verse: **"And indeed We have honored the Children of Adam, and We have carried them on land and on sea, and have provided them with At Tayyibat lawful good thing and have preferred them to many of those whom We have created with a mark preferment "** Al-Isra 17:70

With regards to the second blessing the Qur'an says: **"O Children of Adam We have bestowed raiment upon you to cover your private parts and as an adornment and the raiment of righteousness that is better. Such are among the Ayat (proof, evidences, verses, lessons, signs**

[184] Al Seeratu al Nabawiyah Ibn Hisham 1/218

© Islamic Online University

revelation, etc.) of Allah that they may remember (i.e. leave falsehood and follow truth)." Al-A'raf 7:26

Clothing is one of the best appearances which if well applied by practitioners in the interest of daawah it will bear good fruits[185] because it's one of the blessings of Allah which needs to be manifested not for pride and arrogance but as reciprocate, for Islam urges and motivates towards it:{*If Allah provides you with wealth let it reflects on your life*}[186]

People by nature dislike wretched appearance but incline to good one. The best dressing code which people admire so much is that which has no signs of pride or arrogance but has humble charisma,moreover it portrays the level of education and the sort of person one is.

Appearance plays an important in daawah for the Prophet had a special dress for receiving delegates as well as appearing neatly whenever he is meeting the public. When this was realized from him by the companions, they became highly motivated to be presenting good clothing to him. Thus when Abdullahi bin Umar found a beautiful garment on the market he suggested it to the Prophet and said O the Messenger of Allah! {*I have bought you this garment to wear when meeting with delegates and Juma prayers...*}[187]

This good appearance should be the norm of the practitioner wherever he find himself especially in places like social gathering, functions and meeting others in other to win a good place in their hearts for them to be obedient to his orders and good listeners to his speeches. In this direction Abdulahi Ibn Masud said {*Mingle up with people with your religion, don't hid it and be entertainer for your family*}[188]

This method has various aspects and many ways of bringing people closer to you in more practical terms than theory, but generally it is one of the best attractive methods of daawah that causes a leader to be welcome by people.

Research Ten: Laughter and Funny Method

Human by nature is an indispensable social being especially in his sayings and actions, be it at home or wherever he is, the soul always incline to change to anything that creates comfortability.

---

[185] Ilm al Nafs al Dawi for the author p15 1st ed 2004

[186] Al Terameezi in book of Adab bab 54, Abu Dawood in book of Libass No4063, al Sunan 3/51

[187] Bukhari in book of Libass bab 30

[188] The previous reference No83

© Islamic Online University

Due to busy duty schedules of people there may not be an opportunity for having recreational things that may give some kind of consolation to people like what laughter and funny stories stand to offer which do not require shifting from one place to another. This aspect of life is with man wherever he find himself sitting or standing and does not require much than showing smile and a cheerful face to others far from squeezing.

Islam in this direction places this beautiful act as charity. The Prophet (pbuh) in his tradition says: *"To your brother with cheerful face is an act of charity, good words is an act of charity*[189]*"* he was known to be cracking jokes, creating laughter and contesting in competitions, all these to put joy in the hearts of the invitees. A woman came to him requesting from him to ask Allah for Him to grant her paradise, and he replied her in joking 'Old (age) will not enter paradise!!' after her amusement with the situation he then told her the reality that 'She will enter with her youth personality not the aged one' she became happy and rested her heart from the anxiety. He could have right away said yes to her question in a soft manner and pray for her to merit paradise. But the Prophet knowing psychological antidote for her decided to use it in order to bring her nerves down.

A woman came and complained her husband to the Prophet. He used consolation method to cool her down, by asking her: *'Was your husband the one who had white in the eyes? She said no my husband has no white in his eyes, when she was not getting the clue, he then explains to her that ever person's eye is white*[190]*,* the explanation brought joy, happiness and tranquility to rest her heart. Moreover when this kind of jokes cracking is coming from a practitioner with high standards it calls for easy acceptance.

This was observed by Al-Qadee (Judge) Ayaad reporting from the Prophet's (pbuh) cracking jokes *{ He was known to be joking, mingling and conversing with his companions as well as playing and sitting with children in house, he did honor invitations from free person, slave and poor, he visit patients even at outskate of Madeenah and did accept apology}.*[191]

He did all that with humbleness, patience, generosity, service for people as much as possible to strengthen the social ties and human relations.

---

[189] Bukhari in book of Adab 24 Fath 1/447

[190] Shamaa'il al Rasool Salalhu alaihi wa salam, İbn Katheer p84 Dar al Ma'aarf Beirut without date The previous reference p81

[191] Al Shifa Bitareef bi Huqooq al Mustapha, al Qaadi Eyaad 1/121, Dar kutub al Ilmiyah Beirut without date

© Islamic Online University

Nevertheless, he was very cautious in doing that lest it does not lead to depreciation in personality by causing embarrassment to them, so he does these only when it is useful to attain pleasure of Allah without annoying or shaming anyone which may create disunity and that has never taken form of gossiping or pointing fingers on others etc...

Creating laughter and making funny things would never bear fruits except it is in a moderate form that was exactly what the Prophet (pbuh) had been doing with the invitees and his companions.

Sum up of daawah methods:

A critical research into methods of daawah could not be confine because they are many ways which makes it almost impossible to figure them out. It does vary from time to time and place to another as well as the nature of the invitee also plays a role in the determination of method for a particular place or invitee. It could also be that a method used successfully by a practitioner may not be applicable for another practitioner either because the latter did not know how to benefit from it or does not need it according to his view.

For example: debate method may be good for some practitioner but not for all, for one reason or the other because it is based on eloquence and presentation of strong evidence with strong knowledge back ground of the subject matter, therefore some invitees may be in position which may no require this kind of method.

Therefore, methods of daawah could not be limited, having agreement with them or one over weighing another in a decisive way!! Therein we have different kinds of training methods, such as physical, psychological and spiritual, as well as having purification process and methods which carries the practitioner to high status and more accommodative to merit good response from the public, through preferable and voluntary acts, honesty, righteousness, good acts and all kinds of training system.[192] Public address is also another well known method which requires daily practice, literature boldness to enable dynamism in giving public address.

Teaching, lecturing, symposium, dialogue, enticing and discouraging methods are all good tools if used in right direction with more circumspection lest mislead the audience. Therefore, variation in people calls for variation in method as well, so it is for practitioner to more intelligent and transparent. Watch the following chart.

[192] Fan Nash Dawa for the author 127 the previous reference

© Islamic Online University

Research Eleven: Criticism Method

Introduction:

The aim of mentioning this kind is to acquaint practitioners with information on its negative aspect in that they would distance themselves instead of falling prey to some aspects of it.

This type of methods is considered as shortcomings of daawah, it chops good deeds of daawah deep to the extent that if care is not taken it would eradicate its foundational structures.

It is in many kinds, some of it is a bit better in practical terms but very few and others are inner or mental feelings which are majority. Some examples would be given as follows:

A) Segregation Method:

The core of this is whereby, a practitioner staking stiffly to secondary issues as a priority leaving fundamentals and cardinal principles which need a lot of work to do with their faith or to depart from major issues confronting the Ummah (nation) to trivial issues.

Extremism of any kind is also not accepted in Islam be it practical exercise, theory words, solely worship or worldly affairs. Any extremism in this regard is prohibited by Islam for going contrary to the teachings which base on tolerance, balance and moderation. Extremism in utterances is considered as fabrication which we are warned against as a result of the practice of the Jews and Christians in the following verse, because the prophet (pbuh) was sent by Allah with moderate religion **"O people of the Scriptures (Christians)! Do not exceed the limit in your religion, nor say of Allah aught but the truth..."** An-Nisa **4:171**

The Prophet (pbuh) also on his part warned against such practices and said: *"This religion is solid take it with leniency never one has taken it to the extreme unless it over comes him, so make balance and do what is appropriate".*[193]

Islam came in slow manner unrushed with the Qur'an revealing in pieces tackling fundamentals and putting things in their general and simple terms for people to be able to cope with and become anxious to information leaving partial issues for competition by the individual's own choice, like voluntary acts of charity and good deeds.

---

[193] It is agreed upon, Bukhari in book of al Ayman bab 29. Muslim in book of al Manaaqib bab 71. Abu Dawood in book of Salat bab 223

© Islamic Online University

This has been the trend and method of the present daawah organizations working and governing the Islamic societies with idolatry, polytheism and judging with man made laws!! In spite, the corrupt nature of the system, the owners see no other way than that, feeling proud of it and calling people for adoption as one and only way, any other way be side it is astray and must be discouraged!

I did a lot of long and repeated discussion with many of those persons and never found them to have requisite knowledge and evidences that allow them to operate in that direction!! Or even a level that could protect them from committing minor but avoidable mistakes in the rulings they often engage discussions, they do not build their opinions on correct or sound interpretation of a text, they for example, just read a verse and a Hadeeth revealed in respect of idolatries and disbeliever of the Quraish and want to implement it on Muslims. I did mention that to them as a mistake and drew a big line between those people and these, simply because the former neither acknowledge the message of the Prophet (pbuh) nor accept resurrection or the last hour as mentioned in the verse **"Does he promise you that when you have died and have become dust and bones you shall come out alive (resurrected) far, very far is that you are promised! There is nothing then our live of this world! We die and we live! And we are not going to be resurrected!" Al-Muminun 23:35-37**

They also deny the existence of Allah in a way of contempt and said: **"Has he made the alihah (gods) (all) into one Ilah (God - Allah) verily this is a curious thing!" Sad 38:5**

For today Muslims who beside their acknowledgement of the two testimonies, existence of God and completely admitting the resurrection and the last hour and also offering daily prayers and all devotional duties, obedient to the commands of Allah and eschewing what is prohibited could not be compared to idolatries and disbeliever of the Quraish.

No doubt there are ignorant ones in the midst of the Muslim societies,an ignorant person must be amended with best education but not to say to him that you have gone out of Islam so you apostate!! Indeed some organizations have gone to the extent of imposing their view points on others in the name of religion, while they are totally ignorant about the religion or its tolerant and general objectives of being simple and easy for people and dealing with them in a softy manner like the way a doctor treats a patient for recovery. Had the doctor applied force in the treatment ,the patient would have refused the treatment and the medication in which there is a healing for him!! This kind of curriculum – which classify some Muslims as apostates – is neither the curriculum of the Prophet nor the that of Sharee'a which always takes in to account people's interest and objective of the religion before any dealing with them. Such people are only upholding the surface of affairs leaving the core, moving around voluntary and additional acts in worship at the expense of obligatory duties, considering Islam in shape not in heart,

© Islamic Online University

having suspicion about others doctrine until they be with them in one soap giving their allegiance to disbelieving people and mounting enmity for Muslims claiming Muslims have gone more astray than them!! Considering curriculum of Nafi'e bin Al Azraq and his companions instead of that of the righteous and truthful people, a scheme which is been advocated in clear terms by the Qur'an, read the following verse: "**Invite (mankind O Mohammad Pbuh) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better, truly, your lord knows best who has gone astray from His Path, and He is the Best Knower of those who are guided**" An-Nahl 16:125

We are not counting amongst the extremists the Islamic youth movement which flourishes through Sharee'a knowledge, understands and lives in interaction with realities of the contemporary time without being left behind but taking moderate curriculum that balances issues with Islamic criterion of justice, considers that which is good from the modern world leaving out irrelevant in order to take the Ummah (Muslims) to the promising land.

B) Postponement Method:

This is one of the negative methods that needs to be averted by a practitioner; it is based on delaying tactics, laziness, hesitation and remaining irresolute in proceeding with affairs, such person remains at one place a step forward and another backward unable to execute any plan only to be using the word soon, soon without making any attempt for action, so it is the opposite of remaining resolute and going all out with full gear.

This kind of delaying process is reprimanded by the Noble Qur'an in connection with daawah because it leads to **Error!** And demoralization, more especially, if it is coming from a mentor practitioner "**There is certainly among you he who would linger behind (from fighting in Allah's Course) If a misfortunate befalls you, he says indeed Allah has favored me in that I was not present among them**" An-Nisa 4:72

This kind of method may be infiltrated into a practitioner through satanic inspiration to cause him to be lazy and idle as a result of delaying tactics as it does with a sleeping person at prayer time feeling so weak and indolent to wake up for prayer and remembrance of Allah, that is why the Prophet created the following awareness: *"If one of you sleeps Satan tights three knots and places it on his forehead to cause him sleep all night long, if he wakes up and glorifies God one*

© Islamic Online University

knot is untied, if he perform ablution another one untied, if prays two rakah (units) all untied and becomes active, otherwise he remains in filthy soul and laziness" [194]

People who are affected with such depreciation method are normally seen to be careless about things and never care about issues confronting Muslims even if he felt it action will never be sought for but rather continue to leave things to their fate.

C) Selfishness Method:

Inwardness, greediness, stinginess are all negative conducts which a sincere practitioner should totally avoid in his daawah.

This habit may develop when a practitioner loves to have everything for himself or entertain fears about his future or the future of his family.

This phenomena is unacceptable for an Islamic practitioner who depends on self-denier, sacrifice with wealth, life, time and effort.

A spiritual practitioner would give out all these as cheep as nothing for the course of daawah for the sake of getting nearest to the Al Mighty, the Creator, the Protector, the Provider Who grants life and causes death, and if that is done he has surely done his part by submitting his affairs to Him after taking the necessary measures towards his target and indeed God will never let him down. **"And my affair I leave it to Allah, verily, Allah is All-Seer of (His) slaves"** Gafir 40: 44 the prophet said: *"Had you truly depended on God, He would have fed you as He feed the bird that goes empty and comes back full"* [195]

Therefore a practitioner who upholds to his religion and his daawah always offers himself as sacrifice to Allah to see where his Lord will place and what the Lord needs from him and he will do accordingly as said in the following verse **"Say (O Mohammad pbuh) Verily, my Salat (prayer) my sacrifice, my living, and my dying are for Allah, the Lord of the Alamin (mankind, jinn and all that exists)"** An-A'am 6:162

Inwardness is a devilish and detested method which ought not to be part of a dedicated and sincere Muslim let alone a practitioner in the course of Allah.

---

[194] It is agreed upon, Bukhari in book of al Tahajud bab 12. Muslim kitab al Musafireen bab 95

[195] Al Tarmeezi in book of Zuhd bab 33

© Islamic Online University

Forth Classification

Samples of problems and challenges of daawah in the recent time

Research One: Some Problems and challenges

Firstly: Internal Problems and Hindrances:

A) Problems or Hindrances which confront the practitioners in particular:

This is not a product of the recent time, in all time of the history; practitioners in one way or the other have been confronted with hindrances between them and their aspirations to amend people's life to be better. This has been the case right from the Prophets era and it is a divine nature in this universe to have conflict between the good and the evil, the truth and falsehood which shall continue to the last hour in that a practitioner fighting a good course would be rewarded and those who neglect the course would be punished.

The impediments that are confronted by practitioners in the course of daawah are numerous; some are from themselves whilst others are from other peoples. The following are few examples:

1. **Ignorance** is the worse of all the kinds because ignorant about the religion, about worldly affairs and ignorant on the part of a practitioner about how to organize affairs around himself places him to be lacking of knowing what is expected from him, causes the daawah to move in a slow manner as well as depraving conveyance of authentic knowledge and cause misunderstanding to the people about the religion which will cause them to distance themselves with the religion and collapse the daawah eventually.

   Among these are having narrow minded, shallow understanding and lack of foresight. Thus, people with evil thinking, pride and complacency feel big to mingle up with good ones and attend scholar's sessions. All these are a result of narrow mindlessness and lack of curiosity to know the useful Islamic and worldly sciences.

2. **Lost of hope:** this happens as a result of lack of knowledge in a situation whereby a practitioner may be confronted with a situation which he should have been able to handle had he had the requisite knowledge required but due to lack of knowledge he is eventually bartered and loose hope and becomes upset.

   Had he had knowledge and of the fundamental of this religion, understanding its generality and the interest of people knowing that with constrain there is hope and with

© Islamic Online University

every hardship there is ease he wouldn't have done what he did. All says in the following verse: **"Say O Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins) Despair not of the Mercy of Allah: verily, Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful". Az-Zumur 39:** 53

3. **Lack of confirmation and ascertaining issues**: such as information reaching the practitioner about others, be it word or action, must be confirmed before any step would be taken in reaction with the information lest you become unpopular. Therefore it is always good for a Muslim upon hearing any information at the first instance to exercise some restrain as the earlier Muslims were treating narrations of Hadeeth, even before that the Qur'an had already decreed a command for ascertaining reality of information before acting on it lest you hurt others with wrong **suspicion "O you who believe! When you go (to fight) in the Course of Allah, verify the truth..." An-Nisa 4:94 "O you who believe! If a Fasiq (liar – evil person) come to you with any news, verify it..." Al Hujrat 49:6**

4. **Going unnecessary extreme.** Where there may no be a call for. Extremism is not in any way accepted in Islam no matter the shape it may look. It is totally condemned by Islam because it's neither in the interest of daawah nor in the interest of Islam nor in the interest of Muslims not even for the very person doing it, but rather goes against him before anyone else and hinder way forward of daawah by distancing people from it.

   For this reason, Allah prohibits this action for believing persons, especially those with knowledge of the scriptures, read the following verse: **"O people of the Scriptures (Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth...." An-Nisa 4:171** the Prophet (pbuh) also in line with this prohibition considers this act as astray and perish, thus, he issued strong warning to the perpetrators of this uncalled-for act saying: *{..be cautious of going extreme in the religion, for nations before you perished because of their extremism in the religion}*[196]

5. Negligence and taking things for granted is not a conduct of a Muslim, but many at times a practitioner shall give appointment to meet at a particular time which he would fail to respect and would not show any apology for that unpleasant act, making the whole program delay or going waste. Seriousness hereby does not mean strictness, squeezing face for the invitees, distancing one's self from others or manifesting fake personality. This does not also mean to be arrogant and undermining others instead,[197]

[196] Al Nisaa'I in book of al Manasik bab 217 No3057. Imam Ahhmed 1/251

[197] Aqabaat fi Tareeq al Dawa, Ibrahim Abass p58 1st ed 1991

© Islamic Online University

all what this is trying to imply is that a practitioner aught to be serious, punctual, accurate in planning, intelligent, tolerant and soft in order to become exemplary to others and must respect rendezvous at least some minutes before the time but not after the time!!

Negligence may cause the practitioner to be lazy and having short comings for many reasons of which some are:

1. Fear for poverty and greedy to amassing of wealth
2. Fear for dependants, wife and the family in general
3. Demoralization by wife and children
4. Unfocused on very important strategic issues which may lead to prompt results achieving target
5. It is also the case if the educational attainment in Islamic studies is not completed or being under the influence of other cultures like that of western, all these are contributing factors for the practitioner to be less concerned about important issues
6. Among these is nonfulfillment of promises which is considered by the Prophet as act of hypocrisy

B) Problems or impediments confronting the practitioner and daawah in particular:

Among what confronts the practitioner in relation with his external affairs to impede daawah movement which if not perceived in time it may even bring the activities to halt are:

1. Acquirement of improper training on daawah right from the confinement of the home upbringing. Especially when the school curriculum is also virtually empty in terms of daawah preparation where a teacher is supposed to be a mentor. For that matter it is necessary to consider training aspect at the early stage as co- sharing responsibility between the three arms of the society; home, environment and school.[198]

[198] Aqabaat fi Tareeq al Dawa p98 the previous reference

© Islamic Online University

A right conduct which will put smiles on the faces of the people would be a part and parcel of the practitioner's way of life should be as such to help him keep his own secret out of people's reach. The responsibility of practitioners who are trainers in the family set up towards the general public should not be at the expense of their own training and whom they care for. The original and authentic Islamic curriculum that is base on the Qur'an and the Sunnah should be the source of training and this is not to say if there are any useful human experience that would not be incorporated, therefore, it is mandatory to build up children on all aspects of sound curriculum to create good balance in the personality of the practitioner.

2. Among the problems and impediments facing daawah and the practitioners on equal levels is backwards in terms of information technology. Many Muslims of today are lacking this aspect of daawah, even when it is available how to benefit from it becomes a problem, a thing which is reflecting negatively on the development of the means of daawah limiting its effectiveness. Thus, knowing how to use information technology framing up information and disseminating it's content in an attractive and authentic manner to the public are all good factors for achieving success for daawah or other wise.

3. Haven't said all these, we should not forget also the unwarranted and unrealistic disputes that erupt from time to time among the practitioner weaking the front and efforts of daawah giving an opportunity to the foes. This has been more rampant in the recent time hostile external forces to Islam intervening in the most exclusive issues of Muslims even to the extent of their religious and educational training curriculum under a slogan of enhancement. This is only to serve the interest of the external forces in accordance with plan to remove Islam from the hearts of its dear ones and distort it in the minds of the youngsters for them to be out of the Islamic right path which is ordain by the Al Mighty Allah to follow in order to attain success, righteousness and real happiness as mentioned by the following verse: **"And verily, this (i.e. Allah's Commandments mentioned in the above two verse 151-152) is My straight path, so follow it and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become Al-Mutaqin (the pious)"** Al -A'raf :153

For this reason when the Muslims became disunited and did away with this divine curriculum, this resulted in everything also falling apart with them since then there have never been a unified front, a situation which created a useful gap for exploitation by the

© Islamic Online University

foes to win authorities of individual Islamic nations on separate consultations from which these authorities foresaw mercy in the outlook but the inner was torment of hell!! Muslims did not take notice of what was happening around them as regards to that force invading Islamic nations one after the other, Palestine, Iraq and Afghanistan are clear examples. And it extends its greediness from Sudan to Iran and Syria!! All these are problems and impediments confronting daawah if Muslims do not take lesson and precaution from them before it would be late for had I know as said by poetry:

I advised my people to safeguard and they did not realize the admonition until the next dawn

Allah commands us to safeguard with all necessary preparation against any unforeseen eventualities. This curriculum is what has been adopted by the enemy used it successfully against us and we are now the looser. Read the following **verse "O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together"** An-Nisa 4:71

4. Another impediment in front of daawah is lack of requisite numbers needed and lack of necessary finance to set the wheel rolling which is an essential aspect for the smoothness and success of daawah without which daawah cannot be effective.

The modern conflict between nations and people has shifted from the primitive conventional war to what is known now as economic war hidden behind ideological, doctrinal and sectional wars which intensify its activities solely on the Islamic nations. Therefore until the Islamic nations set up special allocation budget for daawah this canker would continue to be with us. To get out of this fear we entertain from the external force, we should also bear in mind that he who entertain fears from huma beings, Allah will cause him to fear and he who fears Allah people have fear in him **"It is only Shaitan (Satan) that suggests to you that fear of his Auliya (supporters and friends polytheists, disbelievers in the Oneness of Allah and His Messenger, Mohammad pbuh) so fear them not , but fear me, if you are (true) believers"** Al-Imran 3:175

5. Lack of capable instruments to carry out daawah in a form of well established and strong organization with strategy based on human resource and material.

Human resource means qualified and capable practitioners and the material is the organizational structure with all it entails.

© Islamic Online University

6. Another factor of the impediments is unavailability of convenient atmosphere and opportunities for the development of daawah where practitioners would be given adequate environment to invent innovate and think towards the future of the nation and how to come out of their current predicaments. Conducive atmosphere for daawah may be the most crucial demand of daawah to move in total freedom, contrary to a situation wherein daawah is surrounded in a way that it could not breath deprived from the sun light!! As it is happening now by putting embargo on financial spending of charitable organizations in the name of fighting terrorism!!

The decree of Allah in the following verse has given a right for daawah to operate in freedom conveying the truth to the people without any intimidation limitation through the beacon of the mosques **"And the mosques are for Allah (Alone): so invoke not anyone along with Allah"** Al-Jinn 72:18 If the obligation is on the government to a create conducive atmosphere for daawah to operate in total freedom, then it is incumbent on practitioners also not to abuse this freedom of movement and speech but should rather be applied with wisdom as the following verse calls for **"Invite (mankind , O Mohammad (pbuh) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and far preaching. And argue with them in a way that is better..."** An-Nahl 16:125

Secondly: External Challenges:

Challenges confronting daawah externally are in many ways, some are very fast in changing their shape and color base on hypocrisy which is difficult to identify until the harm is done, like the way Israel acts, it never made any of it activities open until the harm is already done. What it is doing in the Palestine desert creating more than two hundred (200) nuclear bombs is a typical example. The most dangerous of all is the ideological war which works internally in changing the way of thinking, doctrine, traditions, cultures and values and the evil effects of this ideology are discovered only afterwards.

This kind of war has been there since time in memorial till today supported with special huge financial assistance operating under big organizations with good planning and strategies even if the results would be achieved in long ter.

© Islamic Online University

We can sum up by saying that the cultural, educational and research studies centers including media, satellite channels and printing press in addition to foreign schools and universities existing in most Islamic nations are all nothing but ideological tools imported to infiltrate and distort the minds of our youth. And it is extremely difficult if not impossible to remove it out of the mind unless with more powerful and attractive means. Let us look at another strong and different shape of cultural ideological war which still has great potential in causing more harm to our youth in spite of been an old system. This is Orientalism, it is also an external strong and challenging force confronting us and more insight would be given in the following research.

Research Two: Orientalism

Europe was living in darkness of ignorance under the leadership of clergies who were ruling with the remains of distorted Bible in the hands of Jews who embraced Christianity to tamper with its scripture like Police 'Shaaul' a situation which led them to swim in astray.

On the other hand, (if we reflect back to Ninth centuries on the solar calendar whilst Islamic civilization was blooming in Spain, the high cultural centers in Europe were a living place for senior wild class people who very proud of been illiterates. The most learned persons within the Christendom were the priests and some few poor ignorant who spend all their time in their homes to look through the books of the earlier people as well as abrogating what they see it to necessary.

The Europe remained in that barbaric situation for a long time until eleventh centuries when some people who have inclination towards knowledge to alleviate illiteracy took their direction towards the Arab Muslims who where leaders in all aspect of life to acquire knowledge).[199]

Since then the western world advance to the Islamic world seeking all aspect of knowledge from them such as literature, sociology, economics, politics, administration, legal system and the Arabic language. This was because Islamic civilization at the time was excelling that of theirs, so is a natural phenomena for the weak nations to emulate the stronger ones and this was exactly what happen to the Islamic nations in the last centuries when they cast Islam and its sciences behind them.

The European universities started using the Islamic sciences in their curriculum, especially, from countries that they were closer to Europe like Andalusia (Spain).

---

[199] Arab Civilization Joe Staf Loboon, translated by Adel Zuaitel p566 printed by Isa al bani without date

© Islamic Online University

From there this kind of studies were known as Eastern Studies and those patronizing it as Easterners for their engagement in studying the Eastern Sciences in general and Islamic sciences in particular.

After some time when the Western Students became well learned they returned back to Europe and started spreading this knowledge which created panic in the midst of the Christian Clergies lest it shadow what they were haven in a high speed.

At this juncture they started sending more students to the Islamic universities but in a systematic manner supporting it financially to counter the new trend which is threatening the capability of their curriculum to lead the people to advancement. Among the directives given to them was that: learn hard and read more about the people in order to stand against any voice and cause as much distortion as you can into that beacon of advancement to ruin it from behind.

It was on based on this historical facts orientalist activities were born but later distance themselves from East where was the source of education that removed them from the darkness to where they are today. They used to say at the time: {The West was a product of the East, this old key of the East is still alive, so it is necessary for the scholars to search for it}.[200]

For their key is still at lost and they are searching it everywhere to get either by cultural ideological war or that of military under the cover of fighting against terrorism!!

No doubt that the Easterners offered some good services to the Islamic civilization by writing some important books which would have taken the Islamic scholar long time to achieve or come at later time.

The fact which cannot be disputed is that they were able to establish printing press for that purpose but their claim that all the motive behind was to serve Islam and nothing else is incorrect, simply because how could this huge sums of money be spent to publish these books which turned to be very useful books for Islam only for the sake of Islam?!!

Could the leading motive be only scientific research for what desire or compassion or even Satanic diversion? But the reality disputes all these claims. Many poison, distortion and conspiracy were found in their Islamic products in a clear cut defamation form. For this testimony if we trace the track records of those who acquired sciences from the Eastern world, it would appear to you that they were already graduates of Theologian University before

[200] Arab Civilization Joe Staf Loboon p28

© Islamic Online University

coming to Islamic and Arabic Universities, of course this was after the Europe started gaining conscience from its complacence.

It is also clear, when these countries intended colonization they first sent this orientalist to come and brainwash people distorting Islamic cultural heritage by using writings and research works in order to pave good way for their evil colonization.

Therefore, the motive behind political and economic colonization was to shape us to become orientalist, that was how many of the orientalist were missionaries calling to their religion like Raymond Lal the head of priests who made the intention and target of the early missionary orientalist very clear by establishing library for translation and publication by which he earned more applause from some Islamic, Jewish and Christian clergies.

Same way King of Qushtalat Michel Scott gathered some of the priests to undertake research work into Islamic and Arabic sciences. He mobilized huge number of transcripts and translated them into their language, then transferred them to the King of Sackliyah who also on his turn transcript it and gave it to Paris University as a presentation.

Similar thing was done by one of earliest French Orientalist Priest **Jorparat** who was appointed as Pop for a Church in Rome (999) after his graduation from Andalusia colleges.

{When these priests graduants returned to their home countries the rather portrayed the Western culture and writing of their famous scholars, then after established institutions for Arabic studies, such Badawe Arabic School. Arabic Schools and Administrations started learning Arabic books translated into Latin Language which was the official language in the whole of Europe at the time. The Western Universities continue to rely on Arabic books as the main and original sources for studies for nearly six centuries}. [201]

Some Means and Methods of the Orientalists:

1. They used many and different means to hit their target: among those are, establishment of printing presses and publications which were spread all over in both the Western and the Eastern world. Using them to spread books, news papers and magazines conducting many workshops in this direction in a very cosmetics and attractive picture to get more sales.

2. Depending on organizing conferences inviting eminent scholars from the Muslims and others to attend as well as exploiting advance media technology for this course.

---

[201] Al Istishraq wal Mustashriqoon Malahum wa ma Alayhim, Mustapha al Sabaa'ee, Maktabat Islamiyah Beirut p14 2nd ed 1399H/1978

© Islamic Online University

3. They called for free thinking in discussion about Islamic civilization claiming that was the correct procedure in following the modern scientific curriculum of research works. A call which fascinated some of the Islamic authors who studied in the hands of orientalist or Westerners in general.

   Defamations and distortions of Islam were intensified under the so called scientific curriculum of neutrality and freedom of thinking!! The whole Islamic system was put under the scrutiny of this new trend even the Qur'an which is a Divine revelation and the personality of the infallible Prophet (pbuh) had their fair share under this scrutinization. This call for freedom in curriculum was the most dangerous tool used by the orientalists against Islam and its civilization.

4. Instigation of the Islamic authors one against the other to criticize themselves in connection with their Islamic writings for people to see the Orientalist as the only people who are justice in their writings. There were hard confrontations even in the midst of the Arabs against people who did not go in accordance with the so-called modern curriculum!! For this they were able to put dust into the eyes of some Muslims exploiting the good intention which always finds excuses for others.

   Though it is good for Muslim to be always awaked and vigilant for precaution and sensitivity are good qualities of Muslim as mentioned in the following verse **"O you who believe! Take your precautions, and either go forth (on expedition) in parties, or go forth all together" An-Nisa 4: 71** in another revelation Q4:94 says **"O you who believe! When you go (to fight) in the Course of Allah, verify (the truth)..."** this meaning is also emphasized in the same chapter verse **102**.

   Therefore we should not take these poisonous activities of the enemy for granted but rather attach much importance for awareness and safe guard against.

5. Among the means applied was huge financial support in long term given to the publication of these Islamic books for people to see the Orientalissts as sincere for us and our religion or at least being neutral. All what one can say in this respect is that, they did all what theey in search for justification for their religion and condemnation for ours, this is exactly what was said by their leader Samuel Zuwaimir: *{..There was no need for long discussion in this issue, because opinions come from different thinking, we should therefore concentrate on saying that the Islamic world is gradually getting rid of its religious ideology and that is*

© Islamic Online University

natural and possible to realize, but for imposing gradual process on the Muslims to embrace Christianity is out of possibility}[202]

This is the main target of the Orientalist to get Muslims rid from their doctrinal ideology so that the strong Islamic sentiment would become soft to the Muslims, especially the youth whose inclination towards such trend is easy.

Research Three: Challenge paused by the Missionary

Since the day the Islamic light broke through the darkness of this universe, bloomed out its flying colours all over and people started entering into the religion of Allah in crowed, right then the Jews started rivalling against Islam followed by the Christians, they began to conspire and fight against it in order to shut down its sprinkling light from the source and cripple its activities from functioning as the Qur'an discovers it in the following verse: "**They intended to put out the light of Allah (i.e. the religion of Islam, this Qur'an and the prophet Mohammad (pbuh) with their mouths . But Allah will bring His light to perfection even though the disbelievers hate (it)".** As-Saf 61:8

But Allah was waiting for them according to the following verse: "**He it is Who has sent His Messenger (Mohammad (pbuh) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Mohammad (pbuh) hate (it)".** As-Saf 61:9

Nevertheless, they never give up the fight till to day they are giving out all what is at their disposal to defame this Noble Religion which has negated all kinds of astray, idolism and worshiping any beside Allah the Unique.

And after the failure of the crusade war to destroy Islam and uproot it, the enemies of Islam took a different strategy which is Christian missionary activities to arrive at their goal, a movement which was known originally as conveying the message of Jesus Chris (pbuh) among the Jews who went out of the right path of the Tourat and cause corruption on the earth, and he came to them with this glad tidings that he who follows him will enter paradise. But the Jews as their tradition goes refused that call and fought Jesus, called for his crucifixion and then entered into Christianity to distort it.

---

[202] Al Gharatu ala Alam al Islami Mr. L.Shatiliyah, Tareeb Muhib Deen al Khateeb and Musaa'id al Yaafee p19-20 Dar al Saudiyah press Jidah 2nd ed 1387H

© Islamic Online University

Raymond Loul a Spanish and the head of Bishops (was the first person to take up missionary venture after the failure of the crusade war, he learned Arabic Language with all the difficulties and went round the Islamic nations dialogue with many of Islamic scholars)

Christian Missionary and orient are all moving in the same direction except that the orientalist operates behind the cover of scientific research, although this adjective can qualify some of them, even though they are few their activity is questionable owning to numerous defamations they cause to Islam. Many of these orientalist when checked one will find out that they are either Bishops or learned from the academy that does not recognize the existence of Allah and based on strong enmity against Islam and its development. They were the very people who paved way for their countries to colonize the Islamic nation. This was mentioned by Dr. Mustapha al Sabaaee –may Allah have mercy upon him- in his tour to European University where he met many of the orientalist and dialogue with on many Islamic issues, about this journey he said: {there I met with the active orientalist at the time in the University and the outcome of my meeting with them is in the following realities:

Firstly: verily, almost all of the orientalists except few are either Bishops or Colonials or Jew.

Secondly: the orientalists in the western countries are not colonials like the Scandinavia countries.

Thirdly: the modern time orientalist in the uncolonized countries distances themselves from Jorld Tusaihar and his opinions after the discovery of his diabolic objectives.

Fourthly: the orientalist in their general structure in the uncolonized countries are products of the churches administered by the churches and work hand by hand with the foreign ministry with all support.

Fifthly: some colonial masters like Britain and France still have circumspection in directing the orientalist using them as a tool for destruction of Islam and making Muslims unpopular }.[203]

American now can be annexed to orientalist in its concept as a new colonization under the cover of fight against terrorism and freedom for people as that is obvious in their activities in the both Afghanistan and Iraq destroying everything even values and heritage!!

Some objectives and means of the missionaries:

As the aim of missionaries same as that of the orientalist which core activity embodies in defamation of the Qur'an, casting doubt into the message of the Prophet Mohammad (pbuh)

[203] Al Sunnatu wa makanatuha fi Tashree'I, Dr. Mustpha al Sbaa'ee p16 Maktabat Islamiyah Beirut 2nd ed

© Islamic Online University

and description of the Arabic Language as caked which cannot match with the contemporary scientific movement, and that the Islamic jurisprudence was derived from the Roman legislation and on top of all these the attempt to generally demolish the Islamic faith from the root.

But the case with the missionaries differ because they depended on ticklish means to weakening Islam in the hearts of Muslims which in their thinking it may help them to win some Muslims into Christianity. Among these means are:

1. **Medication:** the missionaries realized that the effective and important means which will help the to have more impact on the Muslims was medication, thus, they put more effort to train more doctor practitioners in the divinity schools for them to have more experience in pulling huge number of Muslims to their side. For this purpose, they began to establish medical centres, clinics and hospitals closer to church premises in order to take due advantage of the attendants, companions of the attendees and as well as the visitors to call them to Christianity or at least weakening Islam in their hearts through defamation of Islam and creation of suspicion around it and around the Messenger of Allah (pbuh).

   Directives and admonition from the opinion leaders were given to the delegated doctors going to Islamic countries that: *{It is mandatory upon you to seize opportunities for entering into the ears and the hearts of the Muslims with the Bible, do not waste this profession in the hospitals and the medical centres, for this is the most expensive opportunity so far. Satan may attempt to fascinate you that your prime duty is medication and nothing else, don't give him listening ears}*[204]
2. The missionaries gave much concentration on education, established numerous schools in various Islamic countries under the cover of alleviation of ignorance and reduction in the percentage of illiteracy. The schools comprehended all the stages of educational ladder right from nursery, primary to the universities.

   Surprisingly, these schools were not operating under educational systems of those countries. It had its own special curriculum as well as havens its own activities. The schools were uncountable but we will just mention those at the standards of university as examples:

- American Girls College in Cairo
- American university in Cairo
- American university in Lebanon
- Bishop Paul University in Lebanon

---

[204] Al Tabsheer wal Istiamaar, Dr. Umar Farookh, Dr. Mustapha Khalidi p62 al Maktabat al Asriyah Beirut 5th ed 1973

© Islamic Online University

- Catholic University in Jakarta Indonesia
- Robert College of University in Istanbul Turkey
- American University in Kuwait, Newly Opened

All these schools and Universities were more or less infusing deadly poisons into the souls of Muslims children even if they fail to win them into Christianity but they may succeed in destabilizing their Islamic faith.

According to Tacklee a missionary activist: *{It is necessary for us to encourage establishment of schools, and encourage especially teachings because many Muslims had shake in their faith after learning the English Language, the western books impose much difficulty to the understanding of the eastern books }.*[205]

It seems very clear that the missionaries could not achieve their evil aim of corrupting the Muslims to extent expected. So they relied on painting and shaping the Muslim students with Christianity bit by bit in away that may distance them from their former doctrine.

3. Indeed, they diversified their methods and means to get Muslims out of their religion. At times exploiting charitable organizations and benevolent activities. And some other time go under the cover of nationalistic political party to move people and unify them under the fury of patriotism against themselves lest Muslims will unite their front.
4. They embarked on funding sports clubs and organizing tours and excursions to have smooth entry into the hearts of the youngsters for dissemination of evil ideology in their midst, even the women groups they were able to penetrate using the same means under numerous names, such as 'emancipation of women' 'family planning' and 'maternity care' all are poison upon poison!!
5. Many of these activities were nothing but arms of their respective colonial masters paving smooth way for them to have central influence in those countries, so you find them been well protected and supported with all needed financial and political environment.

   According to Lord Belford a British Foreign Minister who earlier gave a promise to the Jews for establishing a home town for them in Palestine said: *{Verily, missionaries are helpers of the governments in sensitive and important issues, had it not been so there would have been more impediments to heckle progress. For this reason we need a permanent committee to oversee mediation for the interest of the missionary activities.*

[205] Al Tabsheer wal Istiamaar p88

© Islamic Online University

And this call was answered to his suggestion to form a committee for continuation of work}.[206]

6. The missionary worked at distorting the Arabic Language and undermining it capability to match with the contemporary scientific industry which based on more inventions. Arabic grammar was cited as very difficult and complicated for students to acquire – according to their claim – and encourage vernacular speaking as the mother tongue not difficult at all. Therefore it is necessary to develop and construct, knowing very well that the Arabic Language is the unifier of the Muslims in terms of unity and easy communication among them. Thus, they established many international schools using European Language as medium of instruction for subjects. This fact was acknowledged by head of the missionary Pastor Samuel Zuyamer when he said: *{Indeed, missionary delegates to Islamic nations has two unique features: constructional feature and demolishing feature. This is undebatable fact, the achievement of the missionary in changing the conduct of Muslims in the Uthman nations, Egypt and other countries was far ahead of that of European civilization}*[207].

   Samuel meant by this statement that, the extent at which the missionary impacted in corrupting the moral values of the Muslims is greater than what the western civilization is doing because the impact of the missionary is direct and quick, especially when missionary schools were established working continuously to corrupt the moral values more than focusing on wining souls into Christianity.

   The ultimate focus of the missionaries is not to win Muslims into Christianity but remove them out of Islamic doctrine. That is why when all the numerous means developed by the missionaries to get Muslims enter into Christianity failed – according to them – they strategize to depend on ruining means and distance Muslims far from the religion to be come mere seculars. This was exactly what Samuel urged the missionaries at the Qudus conference headed by himself (1935) saying: {Indeed missionary activities had reached its peak in confrontation with the Islamic nations, it had delivered its message in a perfect completion bearing good fruits which none has ever dreamt to be since after the crusade war. It is not the aim of missionary against Islam removing Muslims from their religion into Christianity (this is a honour for them) Muslim can not be a Christian absolutely. Experience had proved to the politician impossibility of it but our ultimate endeavour is to remove them from Islam only. To be come a renegade or destabilize in his doctrine, at that time he will neither be a Muslim

[206] Al Gharati ala Alami Islami p128

[207] The previous reference

© Islamic Online University

nor has a faith to profess, and he will only be a Muslim by name Ahmed, a renegade shall be the first person to undermine Islam and Muslims}.[208]

This speech of Samuel to missionaries has become now the most effective plan for shaking up and distancing Muslims from their faith. This has made some of those who fall a prey to this human wild animal to call for secularism and separating religion from the social life imitating the church out of ignorant about the principles of the religion and its curriculum in daily life, legislation, affairs, politics and administration.

Hence, the missionary and the orientalism were a major factor in infiltrating secularism in the Islamic societies which defector organizations in Sudan are still calling for.

Fifth Classification: Examples of the awaked call and its schools

Preparation:

Islamic daawah is a unique chain a compact circle piling one over the other and tithing them together leads one another each generation hands over the authority to the following generation without a cease or separation. This is the Islamic preserved curriculum since the time it was brought to the Messenger of Allah (pbuh) by the trust wealthy Angel Gabriel to the entire mankind human and Jinn. This curriculum was preserved by the Al Mighty Allah Himself through preservation of its origins from distortion and human tamper according to Qur'an Al-Hijr 15 verse 9 **"Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surly, we will guard it (from corruption)".**

Then the Prophet (pbuh) conveyed the daawah as pure as it was to the companions whom in their turn also conveyed it to their successors and from the successors to their next generation...

Therefore it is a school according to multiplicity of its practitioners and their variation in understanding, sciences, acquaintance and curiosity in their gifted specializations. Nevertheless, it is still one school looking at the source, the fundamentals and the origin.

Whenever we mention school of the practitioners our target is for this understanding, on this note we will cite one practitioner along side with his strategic curriculum from each generation right from the time of the companions to their successors to the middle age and finally from the recent time.

---

[208] Al Islam wa Saqafatu al Arabiyah Anoor al Jundi p80 al Risaalah press without date

© Islamic Online University

Research One: Musab bin Umair and his school

This period is the real extension of the prophetic period (pbuh) simple because the Sahabah (companions) are those who met the Prophet (pbuh) in his life time lived along with the revelation and documented it have knowledge about the repealed and the replacement verses and implemented it in daily life.

His Name and Lineage:

He is Musab bin Umair bin Hisham bin Abdul Manaf bin Abdul Dar bin Qusi bin Killab, he was a participant of the battle of Badar, came from al Quraishi al Abdari tribe[209] and became martyrs in the battle of Uhd. He was the first practitioner and the leader of the pious persons who disliked postponement.[210]

His Daawah School (curriculum):

Musab bin Umair was a young boy who lives luxurious life before embracing Islam grew up in a rich family with high status and power among the Quraish. He was indeed in abundant wealth but his life style changed after entering into Islam. His daawah life would be sum up in the following points:

1. Strong personality

This is a quality that daawah needs most to operate with sound curriculum in a correct shape because daawah needs conveyance of the truth to the people of falsehood which had been their norm. Eradicating such canker needs strong personalities with strong faith who always remain resolute. All these qualities were presence in the personality of Musab bin Umair.

The mother tried all available means under her disposal to prevent him from entering into Islam to the extent of imprisoning him in an isolated place days and nights, at times she applies starving as a means, another time using threaten and some other time using incentives means but all this was with no avail. She then went on hunger strike but with a boy whose faith in Islam had deepening into his heart, observed the real meaning of tolerant from Islam and tasted the sweetness of faith said to her categorically without hesitating: By Allah my mother! Had it been that you have hundred souls dying one after the other that wouldn't have stopped

---

[209] Seerat al Aalaam al Nubala, al Zahabi 1/145 1st ed 1401H /1981 Musasat al Risaalat Beirut

[210] Hilbat al Auliyaa, Abee Na'eem al Abhaani 106 the previous reference

© Islamic Online University

me from my religion!! Hence, she got to know that bridle of faith is strong and its hidden is for long term discovery.

This kind of strong faith is what a practitioner ought to possess without been soft or condoning against what is right, in spite of that he was kind and compassion towards her but when an issue is between faith and disbelieving he shall go in for the faith at the detriment of the mother's consent as ordain by the following verse **"If they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. To Me is your return and I shall tell you what you used to do"** Al-Ankabut 29: 8

His Devotion and Patience:

Generally, these are in the original curriculum of Islam, it has many kinds of methods according to time, place and state of the people. It is good therefore a practitioner would use it in consideration with time and place in issues which would be in the interest of daawah such as softening the heart, energizing towards worship, far from being arrogant and hermit from what is under people's possession to earn respect.

Musab bin Umair was on this direction until he became martyrs. There is Saad bin Malik giving testimony about his general life especially about his luxurious life in the days of ignorant and what he became after Islam, he said: {*Before immigration (to Madeenah) we use to feel severe hungry and hardly we had patience on that, the situation was like that until we immigrated, then after we were confronted with huger and hardship we coped with it but as for Musab bin Umair because he was coming from a rich family living luxurious he could not endure it, I saw his skin peeling out like that of snake to the extent he could not walk and we will carry him on a stretch*}.[211]

This situation narrated by Saad bin Malik about Musab was not as a result of only his previous live style which did not conform to the latter situation of starving but also as the way conducted himself at the beginning of his new life because the was not use to the new hardship life style but not withstanding he continue in that direction until became martyred in the battle of Uhd as narrated by Khubab bin al Arat saying: {*We immigrated with the Messenger of Allah (pbuh) seeking the pleasure of Allah and our reward became obligatory upon Allah, but some of us past away without tasting anything from his reward, among them was Musab bin Umair who martyred in the battle of Uhd and left behind only a speck, if we take it to cover the upper side of his body the lower part will show up if we take also to cover the lower part the upper side will*

[211] Seerat al Aalaam al Nubala, al Zahabi 1/148 the previous referencee

© Islamic Online University

also show up, then the prophet (pbuh) said take to cover the upper side and use izhir (leaves) to cover the lower part, some among us saw him ripping his fruits}.[212]

The Prophet (pbuh) once saw him coming in that situation of humbleness which is also an excellent method of daawah, the Prophet (pbuh) praised him comparing his previous and current situation citing his strong faith, honest and remaining resolute in daawah as well as his love for Allah and His Messenger. This was also seen by Umar bin Khatab when he said: the Prophet (pbuh) looked at Musab bin Umair coming in lather cover speaking out of him, then the Prophet (pbuh) said:*{Look at this man whom surely, Allah has flourishing his heart, I saw him with his parent feeding him with the best nourishing and drink, and love of Allah and His Messenger has called him to this}.* [213]

Braveness:

Braveness as mentioned earlier has a great impact in success and spreading of daawah. A practitioner who is coward and hesitating can never convey the truth to the people he will subordinate to a least threat. The Prophet was known to be the most braved person as he was the most generous among of all. In the same way Musab never fear to stand for the truth no matter the circumstance, this could be taken from his stand against the effort made by the parent to get him out Islam but he remained resolute to the truth in spite the consequence of material hardship waiting for him.

Among the signs of his braveness and strong resolution was the fight he entangled himself into in defence of the Prophet (pbuh) in the battle of Uhd until he was killed he was never reluctant and never care for whatever is going to happen, all his concern was to protect the Prophet (pbuh).

Ibn Hisham reporting from Ibn Ishak said*: Musab bin Umair fought in protection of the Messenger of Allah till he was killed by Ibn Qum'ah al Laithi thinking that was the Messenger of Allah, and returned to the Quraish and said: 'I have killed Mohammad', when Musab was killed the flag was given to Ali bin Abee Talib and a man from the Muslims front}.* [214]

---

[212] Bukhari in book of al maghaazi bab 26 No 4082 Fath 7/375. Al Tarmeezi in book of al Manaaqib No3943, Al Tarmeezi said it is good and authentic hadith 5/355

[213] It was mentioned by Abu Nu'aim al Asfahaani in al Hulyah 1/108 the previous reference

[214] Al Seeratu al nabawiyah Ibn Hisham 2/73 the previous reference

© Islamic Online University

Humble dialogue and gradualness:

Musab bin umair was unique in method of humble and attractive dialogue never haste in affairs or give prejudgement. He applied curriculum of familiarizing with the daawah environment and help himself with those he knew, this is what he did when the Prophet (pbuh) sent him to Madeenah as ambassador and practitioner. He disembarked at As'ad bin Zararah's house a citizen of Madeenah in order to be acquainted with the sate of the invitees for easy penetration in a away that Islam would be welcome to them. He hereby applied introductory and socializing method of daawadah to make Islam get into the hearts. As'ad took him around to know by himself the corners and the opinion leaders of Madeenah because beginning with them would be the best if possible.

Ibn Hisham said about Musab's daawah to Asyad bin Hadeer and Saad bin Muaz who were both leaders of their people (Banee Abdul Ashal). As'ad bin Zaararah went out with Musab seeking to know Banee Abdul Ashhal's house and Banee Zufur, Saad bin Muaz was a nephew to As'ad bin Zaararah, he entered with him in one of the fences of Banee Zufur , sat him down and some newly converted also sat around him, and when Asyad bin Hadeer and Saad bin Muaz who were both leaders of Banee Abdul Ashal and idolaters professing the religion of their forefathers heard about him Muaz said to Asyad: I must go and prevent this man from exploiting our people in our own house and seize not ot come to our house again, had it not been As'ad I would have teaching him a lesson, then Asyad took his spear head and went to them.[215]

Hence, knowing the background of these two personalities and their fury of anger towards him which needs to get them feel at home and rest assure of their positions in the society, this needs a matured practitioner with wisdom. Let us see how is going to handle them with his daawah experience. Because his words would have big impact in the way he is going to address them as leaders.

According to Ibn Hisham: When As'ad saw Asyad bin Hadeer coming he inform Musab bin Umair that this is a leader of the people came to you!! Be honest with him in the course of Allah.

From this point we can observe that As'ad bin Zararah gave good and complete introduction about the man to Musab, it is now left with Musab to use attractive means of daawah and his rich personal gifted experience in dialogue in consideration of the man's psychological reality to entice him to accept the daawah. What did the practitioner Musab bin Umair say?

---

[215] Al Seeratu al Nabawiyah Ibn Hisham 2/57 the previous reference

© Islamic Online University

He first asked him to sit down as a calming means to entice him to lend him his hearing because this is a critical situation standing would not be the best. But this big personality came furiously a state which did not allow him to respond to this courtesy, he began right a way throwing more bullets of questions from all angles as to what brought him to them to exploit the weak minds of their people?! Leave us alone if you have any personal motive!!

How does a practitioner confront a person who was already nervous attacking with all abusive words in high voice over his mind? It is therefore necessary in the first step to have a cooling antidote, should that be face to face reply of same abusive manner or going more extreme than that of his or using soft and tolerant words? The latter suggestion was what the practitioner opted for and said in calm and respectful manner: won't you sit down?! If you get impressed with the subject matter you take it, if you detest it you cast that away? This was a good convincing word from Musab. Any rational being shall accept what was meant for him because it was a good method of dialogue in ultimate justice which does not carry any force or bad intention. Hence Asyad said after hearing and reasoning with this good speech: You have done justice!! Indeed justice should be closer to a practitioner, and this testimony could not be denied later and the same time it has opened and prepared the mind of the invitee. Now it is upon the practitioner to better and mastermind his proof and how to begin with attractive method along side with convincing evidence.

Ibn Hisham in describing state of calm of Asyad interacting with the situation said: he (Asyad) then placed his spear head down and sat closer to them, Musab spoke about Islam and recited Qur'an to him. They said according to report about them: By Allah we observed Islam in his face even before he proceeded with the speech! That means they got to know who he is through his expression and personal composure. Therefore it is good for a practitioner to study human sciences such as psychology and sociology to be come more effective.

Asyad accepted Islam right away upon listening to soft and attractive introduction remarks based on strong and clear convincing Qur'annic evidence presented by Musab saying: What an impressive speech!! What do you do when you want to enter into this religion? The two men (Musab and As'ad) said to him: You wash down clean your cloth and pray two Rakat (units). He said to them: behind me a man if he follows you none of his people shall remain, I will send him to you now (i.e. Saad bin Muaz). He then took his spear head and dispersed to Saad and his people who were sitting in their club. When Saad spotted him coming, he said: I swear by Allah, Asyad has come back to you with new face not same as the time he left you.

Hence they saw from his face flourish and purity of Islam after Iman (faith) had gotten into his heart and his outlook has been beautified by ceremonial purification and ablution, sparkling his light everywhere!! Saad asked in shivering: What have you done? Asyad replied: I spoke to the

© Islamic Online University

two men, and I swear by Allah I have not seen anything wrong with them!! Indeed I warned them, and they said: we will comply with your wish!!

Asyad applied same soft and calm method used to him by Musab in order to attract them to go to Musab and As'ad and hear from them personally what he heard from them knowing very well the impact and attractive nature of Musab's method. This way is better than himself taking up the challenge to call them to Islam as a common say 'see is believing'. He tricked him saying: I was told that Banee Haaritha is on their way to kill As'ad bin Zararah for reason been that he is your uncle in order to safe guard you. Saad got up in anger and frightening for what he heard about Banee Haaritha, he collected the spear head from his hand and said: I swear by Allah I have not seen any gain from you. Hence he dispersed to them.

This unpleasant news to Saad is know in daawah as psychological preparation method, that is to feed the soul with instigating materials to move a person to act in the direction of the practitioner. This was the same way through which Hamzah entered into Islam, when a woman told him that Abaa Jahal had met with the Messenger (pbuh) and confronted him with more insults and abused him but Mohammad (pbuh) did not say anything. Let us visit this kind of method and see how strong and effective it is in attracting the invitee.

According to Ibn Hisham: Abaa Jahal past by the Messenger (pbuh) at As Safa and abused him, insulted him in a way that was against his religion and weakening his front, but Mohammad (pbuh) did not say anything, and a girl servant of Abdullahi bin Jad'aan was listening from her residence. Not quite long when Hamzah took off in wild hunting way with his sword, she then said to: Oh father of Umaarah, had you have seen what was afflicted to your nephew Mohammad a few moment ago by Abee Hakam bin Hisham, he found him sitting out there and abused him with what he dislike, Hamzah carried out the anger and did not stop anywhere until he entered into the mosque and found him sitting in the midst of his people, he went towards him hurt him in the forehead with the arrow and said to him, are you insulting him whilst I profess same religion with him and say what he says?! Reply me if you are able!!

This is the method used by the practitioner Musab bin Umair and there after used by the newly converted practitioner Asyad bin Hadeer in pushing Saad bin Muaz towards daawah.

When Saad bin Muaz reached the place where As'ad bin Zaararah and Musab bin Umair, he said to them in anger directing his address to his nephew As'ad:

Oh father of Ummamah!! By Allah, if not because of blood relationship which exists between us you wouldn't have getting this kindness from me!! Are you covering us in our own premises with what we dislike? Whilst As'ad had already introduced Saad to Musab as he did earlier with Asyad and said to Musab: by Allah, there has come to you a man who is a leader of his people,

© Islamic Online University

if he follows you none of his people shall disapprove it!! Musab said to him: won't you sit down?! If you get impressed with the subject matter you take it, if you detest it you cast that away? Hence Saad said: You have done justice then placed his spear head down and sat closer to them, Musab spoke about Islam and recited Qur'an to him as he did with Asyad. Saad accepted Islam right away, enhanced his new faith and went ahead to call upon his people to Islam after been well acquainted with Islam using useful attractive and convincing methods in conformity with the state of the invitees according to his knowledge of them.

Saad bin Muaz said to his people: Oh children of Abdul Al Ashhal!! What do you know about me in dealing with you!! They said: you are our leader and you are the best in terms of good decision and our allegiance is clean with you. He said to them: in fact, your men and women are prohibited to speak to until you believe in Allah and His Messenger!!

According to ibn Hisham: the both said: By Allah, the eve of that day did not pass over house of children of Abdul Ashhal until every man and woman was a Muslim.

As'ad and Muab returned to house of As'ad bin Zararah and settled there and continued calling people to Islam until there was no a single house within Al Ansari houses unless there were women and men Muslims.[216]

This was how Musab bin Umair remained in Madeenah calling to Islam with guidance and sure knowledge using all helpful available means, making all efforts in any method that would serve daawah in accordance with prophetic curriculum learnt from the first practitioner Mohammad (pbuh).

Musab was been going to Makkah from time to time to increase new knowledge about the religion and come back to Madeenah until the Messenger of Allah (pbuh) immigrated to Madeenah and Musab also immigrated and remained advocator for Islam with his tongue, ideas and physical body till he became martyred in the battle of Uhd in dire defence of the Messenger of Allah (pbuh). May Allah grant him all the mercy and best reward for what he presented to Islam for sacrificing his expensive and clean soul in the course of Allah?

[216] The previous reference

© Islamic Online University

Research Two: Reign of the Tabiyeen (immediate successors of the companions)

E) His Name and Lineage:

Al Hassan Al Bassaree and his Daawah School 'Curriculum'[217]

Tabiyeen are those who met companions of the Prophet (pbuh) in their life time, seek knowledge and daawah from them. The Tabiyeen are in two categories: young and the old. Al Hassan Al Bassaree is one of the oldest.

He is Al Hassan bin Abee Al Hassan Yassar. The name Al Bassaree is a trace of his home town. His surname is Abu Saeed Maulae Zaid bin Thabit Al Ansaree. His mother was a servant to Umm Salmah Al Makhzumiyzh (mother of the believers). She was among of the captives of Maisan caring pregnancy of Al Hassan and delivered him at Madeenah, the father Yassar was the last person to be captured at Maisan. He settled at Madeenah where he was emancipated and married the mother of Al Hassan by name Khayirah and that was Umar bin Al Khatab's reign. And gave birth to Al Hassan the practitioner and the humble jurist two years before the end of Umar's reign, grew up in the valley of Al Kura, he once attended Juma prayer and listened to Uthman bin Afan's summon, he is one of the oldest among the Tabiyeen as mentioned earlier.

F) Companions from whom he reported:

Al Hassan met a lot of the companions in their life time including three successors. He was born in the reign of Umar but he did not meet Umar, he met Uthman and Ali, he was fourteen year old when Uthman departed.

He reported from Umran bin Hasseen, al Mughiratu bin Sho'ubah, Abdulahi bin Samrah, Samratu bin Jundab, Abee Bakari al thaqafi, Numan bin Basheer, Jabir, Jundab al Bajalee, Ibn Abass, Mu'aqal bin Yassar, Annas and many more.

G) His wisdom and blessings

He was blessed with wisdom that might have been as a result of his interactions with the oldest of the companions. More so Umm Salmah did breast feed him whenever he was crying she did pick him up and pampered him through breast feeding due to the busy schedule of the mother at the house as servant. So this breast feeding from someone who had relation with the

---

[217] I took information about Al Hassan from many different sources such as: Siyar Aalaam Al Nubala, Al Zahabi, 4/563. Huliyatu al Auliyah, Abee Nu'aim, 2/631, Al Bidayah wa al Nihayah, Ibn Katheer, 9/266. Tahzeeb al Tahzeeb Ibn Hajar 2/263 and many others

© Islamic Online University

Prophet (pbuh) might have accounted to the bounty blessings and wisdom acquired by Al Hassan Basree.

Further more, the more blessings and wisdom acquired by Al Hassan Basree might be as a result of good supplications from the companions to him when he was a child. The mother used to take him to the companions to pray for him and among those who did pray for him was Umar bin Khatab who once prayed for him and said: {O Lord! Make him a knowledgeable in the religion and cause people to love him}.

Annas bin Malik said about him: I envy people of Basrah for these two people Al hassan and Ibn Seereen. Once upon a time Annas was asked a question, and then said: ask about it from our servant, he heard as we heard but he memorized and we forgotten. Generally practitioners need this kind of wisdom as well as divine intervention in their affairs to facilitate way forward with all goodness falling into their hands for their obedience to Allah.

H) His methodology and curriculum were based on solid knowledge and vast acquaintance:

Al Hassan was blessed with vast knowledge through which he adopted teaching as methodological curriculum to extend daawah to people with wisdom.

Teaching as means:

Among the successful means he adopted for his school was that he focused on spreading knowledge and acquaintance among the invitees for them to well train to become not only practitioners but learned jurists. Among the graduants of that school is a jurist practitioner by name Abu Saeed Al Aarabi. Lessons been taught in the mosque were jurisprudence, Qur'an sciences, language and other sciences. He might have answered question on various fields. Some students accompanied him for the purpose of acquiring Hadeeth, others for Qur'an and some others for his honest and sincerity like Umroo bin Ubaid, Abee Jaheezah, Abdul Wahid bin Zaid, Salih al Muree and Ubaid al Najee, all these personalities became famous for their piousness.

This was a school which was comprehensive for all what was needed for daawah, starting from cardinal principles passing by practical training and ending with devotions, conduct and discipline.

This is the way we want daawah schools to be comprehensive in all aspect to graduate complete practitioners in terms of knowledge, acquaintance, devotion and conduct.

© Islamic Online University

For Al Hassan Basaree was high learned, a jurist, Hadeeth reporter and Qur'an expositional. This fact was testified by Humaid one of his students who said: {I read the entire Qur'an to Al Hassan and he interpreted all for me} and said when Al Hassan's death news was broken to him: he (Al Hassan) was not only encyclopaedia in terms of knowledge but breaded with it.[218]

Owing to his vast knowledge in all fields he was able to treat any issue that comes to him in any specialization to the extent that every group of the philosophical and soofiste group were affiliating him to one another in their science and specialization. In line with this Abu Saeed al Aarabi said about him that: some people among philosophical group use to sit with Al Hassan to learn more about their trend till he was affiliated to Jabari by al Qadri and said a lot in acquaintance till was affiliated to al Qadari by Ahli Sunnah. All these were as a result of different level of attendees to his lectures but in actual sense he is totally innocent from being al Qadari or any affiliation to innovation.[219]

Different Separable Examples from his School:

3. Personal attractive method in Al hassan daawah curriculum:

The beautiful personality and good qualities of Al Hassan was originated from the Prophetic curriculum which has been called to by the teachings of the Qur'an to showcase beauty, good personality and the bounty blessings gifted by the Al Mighty Allah when appearing to public and Mosques in order for Muslim to be in a good and accepted outlook because Islamic religion is a religion of good looks and attractiveness, so it does not aught well for whosoever carries it be unless in that direction. Read the following verses: **"O Children of Adam! We have bestowed raiment upon you to cover your private parts and as an adornment; and the raiment of righteousness, that is better" Al A'raf 7:26 "O Children of Adam! Take your adornments (by wearing your clean clothes), while praying {and going around (the Tawaf of) the Kabah}. Al-A'raf 7:31 "Say (O Mohammad (pbuh) Who has forbidden the adornment with clothes given by Allah, which he has produced for his slaves, and Al Tayyibat {all kinds of Halal (lawful) things} of food?".** Al-A'raf 7:32

Enough of this has been given in the previous presentation in this book. Al Hassan was known to be appearing in good outlooks; this is testified by Sho'ubah saying: I saw on Al Hassan a black turban, and he greeted me with slaam: I saw on Al Hassan a garment like water flows in it and chimes like tissue of silk!!

---

[218] Tabaqaat bin Sad 7/163

[219] Siyar al Aalam Nubala, Al Zahabi 4/582

© Islamic Online University

4. **Preaching method and interaction with people 'sensational curriculum':**

Leniency and kindness in dealing with people are all effective and influential methods of daawah which go directly to attract people to daawah. It is a sensational curriculum that deals in influencing and preparation of heart of the invitee to accept daawah as well as having the potential to enhance conditions of people to interact with daawah curriculum.

This is what we found in the curriculum of pracririoner Al Hassan Al Basree, he wasn't hard or tough but flexible and tolerant with people. Humaid Al Taweel said: Al Hassan has been quote to have said: treat people the way you like they will also treat you in the same way.

A good attractive aspect of dealing with people is generosity. Abu Ayoob said in this regard: I have never a good smell from cooking than that of Al Hassan.

Among his sensational and attractive preaching methods was that instance with Al Farsdaq at a funeral when Al Farsdaq told him that we have gone to people who are talking about us with good and bad!! Al Hassan replied: O father of Faras, how many people you can find to be poor and wretched but they may be better than me, and how many people you can find to be looking rich and blooming and you may be better than them!! What have you prepared for death? Al Farasdaq replied: Testimony that none deserves worship honestly except Allah. Al Hassan said there are conditions that go along with it, you should be extra careful of accusing chastity women of adultery, Al Farsdaq asked: is there repentance? Al Hassan said: yes.

Abu Na'im had mentioned a lot of these sensational and attractive preaching methods of Al Hassan but we will be very brief in mentioning them in a few points for clarification of this method:

Al Hassan wrote to a long letter to Umar bin Abdul Aziz calling him to reflect deeply and accurately about state of people's life and how to deal with it in a positive reflection in their here and after, and cautioned him against being lured by the adornment of the world saying: you should know that reflection calls to goodness and work with it, had I known on evil act calls to quite off, is not that which perishes no matter how huge it should be equal to that which remains even if getting it is of a bit difficult. Expectation of awaiting aid which is not forth coming for a long period of time is far better than haste to be stranded in journey having left over of it support. Therefore be extra careful of this deceptive world which has beautified itself killing its lovers with hope like bride!! Eyes are watching it, soul incline to, heart is blind towards, so be care it is like a snake very soft but poisonous!! Take trust at work, and leave deceptive hope before its rightful period. Do not carry problems of tomorrow for the day or to the after tomorrow even if the hope of tomorrow was from your heart, perfect what is expected from you for the day, manage your day for them, because having hope in tomorrow

© Islamic Online University

leads to negligence, avoid too much request!! If the world is going to be yours it would have been nothing than two hours, the past and the coming hour and that in which you find yourself. As for the past and the future you would never enjoy their comfort but the world is nothing but the moment in which you are!! You shouldn't be had I know if death comes... may Allah make this piece of speech beneficial to all of us and provide us with good ends...and peace and blessings of Allah be upon you. [220]

This is a piece of the universal curriculum of our dear practitioner Al Hassan Al Basree, he is an encyclopaedia practitioner who balance things before taking any step of action, he gives every thing what it deserves following the Prophetic curriculum in every sphere of life.

If we try to summarize the daawah school curriculum of Al Hassan we cannot have than to describe it with universality that have various kinds of methods and means to match all time and place in accordance with the state of the invitees, this is something which warrants us as practitioner to take queue from his outline plans.

His death:

1. Our dear practitioner Al Basree lived very blessed life occupied with clear daawah activities. All his life was in service to daawah either devoted for seeking knowledge, dedicated for teaching, calling to Islam or moving around to enhance living condition of Muslims. As a result of his intensified circumspection towards improvement in the life of people he assumed of judgement – despite his detest to it – in order to acquaint himself with much of what pertains in people's life.

Ibn Auf, one of his contemporaries narrated that when Al Hassan took office of judgement {someone spoke to me to talk to him about an orphan's moneys which whenever he (the man) was given to be given to the orphan he keeps them and Al Hassan asked me as to whether I know the man, I said yes, he said pay it to him[221]}. He was very just in his judgement adhering the principles of the Sharee'a. He does not accept in his rulings retaliation of murder to be in amputating the killer for the honour that was given to human by Islam. A man came to him to complain about his absconded servant, and that he has vowed to cut off his hand is apprehended, when the servant was apprehended, he sent to Umaran to find out the situation from Al hassan, Al Hassan told him that, tell the man that, the Messenger of Allah (pbuh) had been urging to give out charity in his summons and forbade amputation, so he should expiate for his vow and leave the servant to go unpunished. Then he delegated me to Samratah, and

[220] Maqtafaan from Huliyat al Auliyah, Abee Nu'aim al Abhaani 2/137

[221] Al Zuhud, Imam Ahmed p270

© Islamic Online University

said the Messenger of Allah (pbuh) had been urging to give out charity in his summons and forbade amputation, so he should expiate for his vow and leave the servant to go unpunished.[222]

There was a miraculous incident that happened at his death time, he fall unconscious for a while and said to those around him you have raise my attention to gardens, springs and dignified position...

According to Ibn Aliyah, Al Hassan died in Rajab (110H).

His son Abdullahi reported that, his father died at the age around eighty eight. May Allah shower His mercy upon the dedicated practitioner Al Hassan Al Basree as much as what he presented in the course of daawah.

Research Three: The Middle Age

Abdullahi bin Mubarak and his daawah school:

He lived at the time when Islamic acquaintance and sciences were growing at every fast rate, a period that has come to light as period where efforts of legal opinion evolved in very appreciable manner, discovery of new sciences and ideologies, expansion of every narrow thinking and research. A period where great scholars were found, scholars like Imam Abu Hanifa Al Numan a leading scholar of the school of opinion, Imam Malik leading scholar in jurisprudence and Hadeeth. Then came Imam Shafiee Al Maee man of intelligence author of books and Imam Ahmed leader of Al Mujtahideen, before them were Al Auzayee, Al Laith, Ibn Jareej and many alike..

His Name and Lineage: [223]

He is Abdullahi bin Mubarak bin Wadih and he is also called Abu Abdul Rahman, he came from Al Hanzalee, his father from Turkey and the mother from Khawarizim, he was born 118H.

His curriculum in daawah:

We can be bored enough to say that, his curriculum was universal and comprehensive simple because there was no means leading to daawah unless he had put it into use, did not leave out

---

[222] The two previous references

[223] Siyar al Aalam Nubala, Al Zahabi 8/336, Zuhud li Abdul Lahi bin Mubark p35, Dar kutub al Ilmiyah Beirut, without date

© Islamic Online University

any attractive method that has the potential of moving people to Islam unused. We will take from his perfumery biography the following examples of his daawah methods and means.

His vast knowledge and means of spreading it:

Islam is a religion that depends on knowledge in its broad based and universality covering all aspect of human perception towards knowing of his creator, himself and the universe around him that which causes him to interact positively with creatures till he becomes the happiest in his life.

Our dear practitioner was so devoted to learning as first important step, then spreading it after wards to people. Among the means applied for his learning and spreading are as follows:

Travelling and movements:

This means was so effective and successful at that time where no means of communication in any form of our time, the only means available at the time was to travel personally by hours, camel, and donkey or even by foot. Nevertheless, no town, city or country where he heard about a piece of knowledge or a scholar unless he travel there to acquire that knowledge or to learn from him respectively. Similarly, no place or people needed knowledge unless he moves in there to conch their thirst with good and authentic knowledge. He was one of the first people to travel to Makkah, Madeenah, Shaam, Egypt, Iraq, Khurassana Island and others.

His knowledge and how it was acquired:

He studied under many great scholars of his time, surprisingly, some of his teachers latter turned into his student for the wonderful knowledge he came of and his performance. One of his first teachers and the oldest was Rabeei bin Annas Al-Khurassani who was in detention but nevertheless Ibn Al- Mubarak took the trouble upon himself regardless of the consequences and went to him to acquire knowledge.

Among his teachers are Humaid Al Taweel, Al Aamash, Musa bin Uqbah, Al Awzaae, Abu Haneefah, Al Thawree, Shoubah, Malik, Al Laith and Ibn Luhai'ah. Among them were those who latter turned into student to him like: Al Thawree, Abu Ishak Al Fazaaree, Ibn Wahab, Abu Dawood, Abu Bakar bin Shaibah, Yahyah bin Adam, Abdul Razaq bin Humam and many others. One of his companions by name Sakhra narrated saying: when we were young learning in the traditional school, myself and Ibn Mubarak past by a man giving a long speech and after his completion Ibn Mubarak said he could memorize all that was said by the man, when one of the

© Islamic Online University

attendees heard that from him, he asked him to repeat the speech which indeed Ibn Mubarak repeated that exactly.[224]

For us to set the records right on him as encyclopaedia when it comes to knowledge we will set the following example:

Al hassan bin Isa a servant of Ibn Mubarak said: some people such as Alfadle bin Musa and Mohammad bin Hussein gathered and called upon people to come and count good deeds of Ibn Mubarak!! They said: knowledge, jurisprudence, literature, language, grammar, piety, eloquence, poetry, offering of prayer at mid night, worship, Hajj, battles, braveness, horse riding, strongness, over looked what does not concern him, justice and less argument.[225]

Among the means used to spread daawah and teaching it are:

Al Jihaad, braveness and generosity:

Ibn Mubarak was known to be combining between worship and Al jihad, he pilgrimages and battle. Abu Haatim Al Razee: we were told by Abdatu bin Sulaiman Al Maroozee that: we were in army detachment with Ibn Mubarak in Rome when all of sudden the enemy attacked us, a man from the enemy side called upon Al Buraz to battle with, but different man battled him and killed the enemy, another man battled him and he killed him, another man also and he killed him, then after he called upon Al Buraz again but another man came out and he chased him and killed him, then people gathered around him to know who was that braved man only to remove off his turban to realize it was Bin Mubarak himself!! Was hidden his face lest to be known. And said to him O father of Umar, are you the one battling hard against us.[226]

I had earlier mentioned that if a practitioner is not of much courage to battle out enemies his daawah may not reach anywhere let alone to bear the expected fruits, therefore it is necessary to be more courageous in all forms.

He was known to be urging his colleagues and companions to uphold Jihaad as the easiest and fastest means of achieving daawah objectives. One of his letters to his pious friend by name Al Fadeel bin Ayaad gives testimony to in this regard as he urged him on jihad counting good side of it in terms of using it as means to spread Islam and he did that because Al Fadeel used to

---

[224] Zuhud li Abdul Lahi bin Mubark p38, Dar kutub al Ilmiyah Beirut, without date

[225] The previous same page

[226] Tareekh Baghdad al Khateeb 10/167 without date

© Islamic Online University

spend more time in the mosque for worship. But Bin Mubārak preferred for him carrying out the concerns of Islam and preservation of the religion and spreading it through jihad. Thus, he wrote very expensive admonition in form of poetry saying:

O a devotee in the two sacred mosques if you have sighted us You would have known that you are just joking in the mosque

He who colours his neck with his tears but our necks are been coloured by our blood

Or wasting his horse for nothing our horse get tired in the morning

Good scent for you our scent is branches of palm and dust very good one in deed

Indeed a good word from our Prophet had come to us authentic word truthful no lies

Never a dust in the nostrils of horse of Allah would be equal to a person and smoke inflame by fire

This is the book of Allah speaking amongst us martyrs never be a dead not lying

Ibn Mubarak as a practitioner gathered braveness, honesty and generosity; all these are daawah means and effective methods to convey daawah to people. Among narrations about using generosity as attractive means of daawah to the invitees, a man asked him to settle a debt on his behalf; he wrote to an agent of his, when the note got to him, the agent said to him: how much was the debt you want it to be settled? He said: seven hundred dirham, but only to see in the note written seven thousand dirham!! The agent made a follow up and said: the expensive ones have finished!! Abdulahi replied if the expensive ones have finished, then life also has finished!! Then the agent paid what was writing before}.[227]

Generosity is a strong and attractive means of daawah which has the potential of bringing people's hearts together by softening the soul and putting all anxiety to rest.

Ibn Al Mubarak was known to be engaged in reaching out people with his generosity either in accordance with people's need or with the aim of making daawah to the person.

For this reason, he did give donation to some people more than others, when he was confronted for why that preference to people who were not even from his home town? He said: *{I knew people who were with high quality and honest, they seek Hadeeth with perfection and became needy because of people needed, if we leave them they would go waste but if*

[227] Tareekh Baghdad al Khateeb 10/67 without date

© Islamic Online University

extend helping hand to them they spread knowledge to the followers of Mohammad (pbuh), I don't know anything better after the Prophecy than seeking of knowledge}.[228]

Therefore, he was giving donations out for priority sake as it was the case with these students aiming to motivate them to take up the task of spreading knowledge.

A practitioner could not be in a position to propagate daawah to people without having requisite knowledge, knowledge could not be obtain unless through curiosity which also depends solely on books and in other to achieve this one needs a library with a rich materials from which he can be deducing his legal opinions.

Ibn mubarak use to have a good library considered to very rich heritage. Ibn Mu'ain said in this regards: Abdul Lahi was an intelligent, credible and a scholar in authentication of Hadeeth, it was said that numbers of books he was depending on in that direction ranged between twenty to twenty one thousand books. [229]

Among his successful means of daawah is: preciseness and protection of practitioner's reputation among people.

He was very precise in acquiring knowledge, very circumspect, a quality which is plus for a practitioner and was doing everything to protect his reputation among the invitees in order not to give people the chance of rejecting daawah or criticizing him but rather to serve as an exemplary to them. Thus, reputation of the practitioner is of much importance to the continuity of his daawah. Coming example will give testimony, a friend of his namely Al Hassan bin Arafah said: Ibn Mubarak told to me: I borrowed a pen from Sham to write only to realize it was with me when I got home, I returned to Sham purposely to return it to the owner which I did!!

Although pen is not all that valuable thing for him to take all the trouble to travel that much far of hundreds of kilo meters only to return a pen, but the lesson hereby is to rest the conscience of the pen owner from suspicion that he intentionally took it away.

This is the way practitioner should behave with people, be it a small item or big, valuable or not because people attach importance to that belongings even if it is valueless.

---

[228] Tareekh Baghdad al Khateeb 10/160 without date

[229] Siyar al Aalam Nubala 8/347

© Islamic Online University

This precaution and preciseness Ibn Mubarak in deliverance of knowledge was observed by yahya bin Adam one of peer his companions who narrated about him said: whenever I search for accurate information and I did not get it in the books of Ibn Mubarak I loose hope.

Curriculum of using reasonable method:

He was really a blessed practitioner with good wisdom, intelligence, awake and had sound perception of issues.

Indeed, Islam praises people who use their gifted reasoning; the Qur'an in many places does mention them with high regards and reprimand those who do not make good use of their faculty in ascertaining the truth, makes them equal to animals even lower than animals in going astray, read the following Qur'annic verse **"And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones". Al-A'raf 7:179**

The Qur'an goes further to praise those who go to the extent of reflecting with creatures in that they will prove to the rest the capability and wisdom of Allah in creation with this marvellous perfecting and good control over them as stated in the following **verse "Verily, in the creation of the heavens and the earth and in the alternation of night and day, there are indeed signs for men of understanding".** Al-Imran 3:190

The author of a book titled 'Nuzhat al Majalis' narrated a speech of Ibn Abass in connection with praising intellect saying: For everything a tool, and a tool for believing person is the intellect. For everything a ride and a ride for believing person is the intellect. For every people a shepherd and a shepherd for devoted persons is the intellect. For every merchant a commodity and a commodity for al Mujtahideen (persons who make effort to have legal opinion) is the intellect. For every destroyer a building and a building for the last hour is the intellect. Ibn Mubarak used to advise his students saying: take from opinion what could explain hadeeth. If this statement has any indication then it is urging them to use their intellect in exposition of text and understanding it in order to acquire wisdom.[230]

He was a blessed jurist practitioner who takes text and explains in clear terms with efforts of legal opinion. He reported Hadeeth of Abee ka'ab and added explanation saying: the legal

[230] Al hiliyat, Abee Nu'aim 10/165

© Islamic Online University

opinion that water is from water was a concession in the early day of Islam then after became prohibited).[231]

He was a disciplined practitioner who never embarrass people not even in speech or action, whenever someone goes wrong in his presence doesn't correct him instantly, he will do that in a form of asking a question as he did that with a man who sneezed and did not give thanks to God.

Hameed reported: a man sneezed at the presence of Ibn Mubarak and Ibn Mubarak said to him, what does a person say when he sneezes? Al hamdu lilah (al thanks due to Allah) the man replied. Then Ibn Mubarak said to him yarhamaka Allah (may Allah have mercy on you)!! He corrected the man without any embarrassment by his question or direct correction but he taught him what one suppose to say when he sneezes and what should be said to him also.

Ibn Mubarak in doing that was referring to hadeeth that was narrated by Abu Hurairah and reported by Imam Bukhari in his authentic book of courtesy under a topic if sneeze what to say: *"If any of you sneezes he should say: Al hamdu lilah (al thanks due to Allah) and his brother or friend should say to him yarhamaka Allah (may Allah have mercy on you) if he said to him (the latter to the former) yarhamaka Allah (may Allah have mercy on you) he should say (in the second time) yahdeekumu Lahu wa yaslah balakum (may Allah guide you and better your endeavour)".*

This knowledge was what the practitioner Ibn Mubarak wanted to convey to the invitee without making him to feel shy.

Ibn Mubarak was very intelligent practitioner who often uses many kinds of daawah methods according to need of the invitee and what fits him.

Notification and sensational method to attract the invitee:

Soft attractive words that have influence on the inner feelings are used in this method, especially if the method been applied is poem, it be come stronger in attraction as done by Ibn Mubarak in the following poem:

Seize the opportunity to pray two units (raka'a) to get closer to Allah if you are free relaxing

---

[231] This Hadith is in all the Sunan but it was abrogated by the Hadith: if the two circumsizes meet ceremonial purification becomes obligation

© Islamic Online University

If you have no desire to utter falsehood then replace it with Tasbeeh (glorification of Allah)

After all this life full of knowledge, daawah activities and humbleness Abdulahi ibn Mubarak departed in Ramadan 181H may Allah have vast mercy upon him and place him in the companions of the prophets, the honest ones and the martyrs in accordance with knowledge and daawah he offered for Islam and Muslims.

Research Four: Current Contemporary

Hassan Banna and his daawah school

A flash back of his time:

He lived at the beginning of twentieth century to middle of it at a time when condition and situation of Muslims were in deplorable state, neither standard of knowledge and acquaintance were good nor political and independent leadership aspect were acceptable not even economic growth was stabilized even though it was better than the aforementioned states.

The Islamic nation experienced weaknesses, disunity and segregation over the decades as a result of numerous philosophical ideas which engulfed them by many nations and different schools of thought such as western secularism, eastern ..... which brought segregation among the ummah and each sect became proud of its sect!!

Then after came the turn of western colonies who came and made the situation worse by rooting the disruptive ideas and cultures brought from the western world by student who were sent to there to acquire knowledge beginning by days of Mohammad Ali Basha, Rafi'a Bak Rafaat al Tahtawee missionary group from Egypt and Khairudeen al Tunisee [232]missionary group, then after followed by another generation like Tah Hussein and Qassim Ameen... all these people came with ideas which contributed by and large in the weakening front of the ummah pave way for the colonization.

This western trend established news papers and magazines to for westernization such as al Maqtam, al Ahram, al Musawir and al Halal news papers...and others all were established by a Lebanon Christians.[233]

---

[232] See the beginning of secularism and its infiltration into the Islamic society for the author

[233] Imam al Shaheed Hassan al bana, Ahmed Hassan Shawqi p58 2nd ed Dar al Dawatu, elezandary 1420H/ 1999

© Islamic Online University

The Islamic succession was not left out of this destructive trend, it rather had it fare share by dissolving it and dismantled the ummah into segments in the hands of Kamal Atta Truk in the year 1924 which gave the floor to colonization and infiltrated ideas to operate the way they like.

Then also came the turn of fury of nationalism, racism, tribalism and sexism all pushing towards non Islamic ties.

This western ideologist infused distortion and defamation into Islam in many divergent ways through any available means of that time such as news papers, magazines and radio stations with the support of colonial masters and so called officials who were put in position by the colonial masters. They described Islam with many defamation principles such as:[234]

1. A call for inter worldly culture within which Islamic culture would fade away in a similar way like that of today calling to what it is termed the Big Middle East!! To give chance for the Israel to be part or rising symbolical flag the world absolutely in everything.
2. A call for separation of religion from politics and eventually isolating it from the entire life of the Muslims except personal issues to segregate Islam.
3. Criticising the text of the Qur'an by the format use in criticising literature inventions of human text as it was done by Tah Hussein.
4. Distortion and pollution of the Islamic history in equation with warriors of the days of ignorant in order to marginalize the heritage left by Islamic civilization.
5. Publication of discovery literature imitating the west.
6. Giving praises to the west that as states of civilization and development!!

This is the period in which Al Hassan Banna was born and grew up in waste upon waste for the state of the Muslims in all sphere of life, politically, culturally, socially, educationally... later we would mention more examples by God Willing, now let us look at his life briefly and then after at his curriculum in daawah, school, method and means applied.

Childhood:

He was born in Al Mahmoodiya town within Al Buhaira district in Egypt, (25 of Shaban 1324H /14 October 1906) in a very discipline home of knowledge and curtsey.

[234] Al Imam Hassan al Bana, Mohammad Abdul Lahi al Khateeb p15, Dar Tawzee'I wa Nashir Cairo 1420H/1999

© Islamic Online University

His father:

He is Eminent Sheikh Ahmed Abdul Rahman Al Muqlab Bssa'atee, born in a village of Shamsheerah in western district in the year (1300H/ 1882), he was a watch repairer, very knowledgeable with high personality left behind numerous legacy, important among them is the arrangement of Musnad Imam Ahmaed bin Hanbalee and titled it Al Fatih Al Rabanee fee Tarteeb Musnad Imam Ahmad bin Hanbalee and included a brief useful deliberation on it, died in 1958.

His mother:

She is respected madam Umm Al Sad Ibrahim Saqr from Shamsheerah, very serious and intelligent woman who was blessed with four boys, two girls and the fifth of them is our cherishable practitioner Al Hassan Bana.

Her live hood and its impact on composing a practitioner personality:

We had already mentioned that Al Hassan was brought up in a knowledgeable and disciplinary home which is considered as first factor in his composition as practitioner, the father determined for him to live his life right from infancy on Islamic way. He sent him to Qur'an memorization school, then to Islamic school to acquire general Islamic knowledge in that he strengthening himself with original Islamic culture.

The first school to attend was Al Rashad Religious School where he harden himself with useful knowledge as cited by himself in his booklet. We will mention some of his comment on the school in the following:[235]

He praised the first school which was an eye opener for him saying:

This school was on the same footing and curriculum which were followed by the big institutions considered as home of knowledge and training institution on level pegging, very excellent in terms of materials and methodology, the subjects been taught among them were - concentration of high level of acquaintance – hadeeth sciences for both memorization and understanding. The norm was that on Thursdays the students must be given new lesson on hadeeth with well explanation and understanding, before the end of the academic year they have acquired huge wealth of knowledge in the tradition of the Prophet (pbuh). Most of the hadeeth which remained and continued to reflect on his mind were those memorized at that stage.

[235] Muzakirat al Dawatu wa al Daa'iyatu, Hassan al Bana p14

© Islamic Online University

He said also about the founder of that school, whose name was Al Sheikh Mohammad Zaharan, very learned and practical –may Allah have mercy on him – I might have benefited a lot from his spiritual compassion.

After that stage he further to elementary level where he was combining studies and evening work with the father at his watch repairing shop, so he acquired knowledge and profession at the same time as that was the method of the earliest scholars who were known by their professional knack names.

Systemised group working curriculum of daawah:

Organizational work has its root in the origin of Islamic curriculum, as a result of this reason, good signs started to show up from Al Bana since his infancy, he joined Islamic moral organization which was founded by Ahmed a teacher of the school. And not quite long when the teacher foresaw in him sincerity and love for daawah activities and appointed him as a leader of the organization which turned to add development and braveness to his gifted intelligence for preparation of his brightens future with more qualities.

The organization was having ethical laws which disciplines any violated member for offences like abusing one's mother, father, brother or a friend by insult, such person would be find some sum of money as deterring and discipline for his conduct.

A get funds was set up to levy the pupils for charitable activities and aids for the needy.[236]

Al Hassan Al Bana narrated the impact and the role the organization played in amending many people's conduct to desist from bad cultural practices, he said: once upon a time he was passing by the beach side and he found some workers mounting a boat, he noticed on one of the boat a naked wooding statue been hanged in a manner that contradicts good morality especially in a place where women patronize for water, so he quickly reported it to the police who also did not hesitate at all but enforce the statue to be removed and extended their gratitude to the school for the good behaviour exhibited by Al Bana, this news was announced for the pupils at morning assembly.

Another example to affirm to us his love to daawah activities right from childhood, he had never met an organization unless he affiliates himself with. He affiliated to Muharamaat (prohibitions) preventional organization and participated actively with his wealth, efforts, planning and thinking.

---

[236] The previous reference p19

© Islamic Online University

He registered into teachers training college in Damanhoor when he was approaching youth age, he was so devoted like praying to the extent that piousness could be observed from him, himself mentioned about this spiritual stage in his pamphlet, saying: indeed school days in Damanhoor was days of compassional deep devotion into Sufism and worship...

He was a student to one pious called Al Sheikh Abdul Wahaab Al Hasafee who ceaselessly makes Zikir, worship and Sufism, but he classified him as one of the scholars who uphold Sharee'a and said about him: Al Sheikh Al Hasafee was a scholar of Al Azhar, a Shafie school of thought who acquired vast knowledge in Islamic sciences, then after he began to propagate Islam in sufist method but on sound flourishing principles. His daawah was founded on the basis of knowledge and teaching, jurisprudence, worship and fight against innovation and prevailing superstitions among children of those trends, and supporting Al Kitab wa Sunnah, emancipation from false interpretation, enjoin people what is good and forbidden what is wrong, presentation of good advices to every situation till he was able to change a lot of perception which he thought they were in contradiction with Al Kitab wa Sunnah,

Among the means he applied for daawah was founding charitable organization as mentioned earlier which was good means indeed. This means has been applied in the ancient time till today by Christian missionaries.

For this purpose he established an organization with a name Al Hasafiyah Al Khairiyah, he was the decider of the organization which main focus was to spread daawah and Islamic education, spreading of high values and eschewing Al Muharamaat and prevention of missionary activities...

Keeping more valuable books, curiosity for information and reading different kind of books on knowledge and acquaintance was also par t of his means for daawah. Books that he could not purchase them he did borrow and return them after reading. When he gained admition into faculty of Dar Al Uloom at Cairo he established among the student organizational groups for daawah and fogged ahead with daawah activities in Cairo and market places imitating the curriculum of the Prophet (pbuh).

Dialogue method with opinion leaders for prevention of foreign infiltration:

He became very active and dynamic in daawah after seeing the fast and manner the foreign ideological infiltration was prevailing in all over the Islamic countries after many years of colonization.

© Islamic Online University

He took up the method of dialogue and discussion, begin to engage some good Islamic leader to see how possible to encounter this infiltrated canker and tried to organize the Islamic body under the leadership of scholars and student.

This was mentioned in his booklet that: I was feeling much pain about the situation, Iwas looking at the Egyptian cherished populace living it social life between cherishable Islamic heritage which they inherited since fourteen centuries ago and western aggressive armed conquer equipped with all kinds of old destructive arms of money, political power, luxury amenities, physical strength and means of daawah.

He then decided to meet with the opinion leaders in whom he sense Islamic zealousness and had some hope to find lasting solution to this imposture canker. Among these high personalities were Muheeb Deen Al Khateeb, Al Sheikh Mohammad Al Hadir Husein, Al Sheikh Mohammad Ahmed Al Gamrawee, Ahmed Taimoor Basha, Mohammad Rasheed Ridah, Al Sheikh Mohammad Al Adwee and many more. The practitioner Al Hasan Al Bana said in this regard: this is not enough and can not give the needed remedy!! More especially when this trend is more active and has become more promising than the other camp, whist I find the trend of permissibility and legalization gaining more strength but the Islamic high values are depreciating day by day which intensifies my worry to resolute positively and said to myself: why not to move all out and call these Muslim leaders who are just followers to mobilize efforts to stand against this trend? If they respond positively fare enough, if it turns the other way then I will know what to do, thus, I began to execute my plan.

Therefore Al Hassan Al Bana took a firm decision to discover best but more circumspect and love when it comes to Islamic issues that was Al Sheikh Yusif Al Dajwee. Al Bana narrated his conversation with Al Sheikh in this respect saying: the Al Sheikh showed much concern, pain and regret for the situation and advised me to do all that is possible in my capacity to do and leave the result to Al Mighty Allah!! But this direct discouraging word did not go down well with an enthusiastic youth practitioner whose stand was like that of Ibn Umar bin Abdul Aziz when he said to his father: what is wrong with you for not going ahead with the truth, by God I don't care if you and myself are boiled in a pot!!

He said to Al Sheikh Yusif Al Dajwee: I swear to you my dear, and I believe that there is nothing at stake than weakness and sitting inactive and running away from responsibility!! From what are you entertaining fears? Is it from the government or the Al Azhar? Your earnings is enough for you to sit home and work for Islam, the youth is with you in reality if you confront them because is Muslim, indeed I familiarized myself with them at cafeterias, at mosques and in the streets and I saw real faith spreading out from them but it's a neglected force!! By those secularist who see everything to be permissible and their printing media whose activity was as a

© Islamic Online University

result of your complacence, if you now get awake they will definitely go back to hideout!! My dear, if you do not want to work for the course of Allah then at least work for your living and your daily bread, simply because if Islam perishes from this nation of course Al Azhar shall also perish along with the scholars and you would not get what to eat let alone maintenance of your household. Therefore protect your existence even if not for the sake of Islam and work for your material world if not for the sake of hereafter otherwise you stand to loos the both equally!!

This kind of strong and straight forward words are words that move daawah into full gear and by it religion becomes stronger, determination becomes reality, faith gets its way in the hearts and demoralises the enemy intoto.

The Al Sheikh Al Dajwee said to him after carefully listening to words of wisdom and admonition: what do I do Mr. Al Hassan? I said the issue is so simple my dear, Allah burdens not a soul what it can not bear, all what I need from you is to fetch me with a list of those in whom you are seeing love and zealous of the religion among the high learned, opinion leaders and those in positions for them to think of what is obligatory upon them, to take responsibility of publishing a weekly magazine which would serve as counter magazine to offer rejoinder to the news papers of the secularist and write useful books to replace that of them, establish organizations where the youth can be sourcing information and energize to work in preaching and orientation...and a direction of this nature. The Sheikh said: beautiful, and asked him to give him a paper and said: write, then he began to count the scholars, opinion leaders... that brought about intensification of daawah activities, founded many Islamic organizations, magazines and moved the scholars to write books and work for daawah, Al Fatih Magazine and others were evolved.

His Complete School of Daawah and its Curriculum:

In the city of Ismailiyah where Al Bana was posted as teacher after his graduation from Dar Al Uloom, he began spreading daawah after carefully studied of the environment in order to be sure of what he would be doing. He said verily a year after the journey the first seed of Al Ikhwan Al Muslimeen was composed in that calm and beautiful city of Ismailiyah with its blessed and virtue children in the year 1928.

The daawah activities was in a form of teaching in mosques and lectures in clubs, his teachings and summons were in a general form at the early stages without going into sensational issues, he did not debate or dialogue, even the Friday summons were very brief not more than ten minutes but very powerful and attractive.

© Islamic Online University

People were so much impressed and influenced to the extent of asking questions as to what to do for the course of Islam...

Nevertheless, there were envious, beneficial and fame seekers who began to find some embarrassing questions to make him unpopular.

In this regard he said: I have not even started yet surprising question had already started: 'what is your opinion on taking intermediary (to God) Sir? I replied: I knew my brother this is not the only question you have for me!! You may also ask about prayer and Al Salam after Al Azan, rotation of sooratul Al Kahf on Fridays, the word 'Al Saeed' for the Prophet (pbuh), Al Tashahud, the both parent of the Prophet (pbuh) as to where they are? And as to whether recitation of the Qur'an get to deceased or not? As well as the activities of the sufist is it a sin or act of getting closer to God? I begin to count al most all the issues of disagreement which caused fascination and predicament for earliest along side with disagreement which were in the right direction, the man was baffled and said: really I need answer for all these.

This is what is known as diversion of attention which may cause the invitee or opponent to forget about his intended plan or to think that the practitioner is already aware of his situation and cause him to be convinced and satisfied or be come astonished or embarrassed in a way that would deprive him from opposing the practitioner.

That is why Al Bana did not answer him directly but in away of counting other issues which might have not be in his mind, this action will acquaint the questioner with the practitioner's standard level of education to deprive him from engagement of unnecessary debate, hence came back to the question and said in humbleness:

Oh my brother!! I am not learned, I am just a civil teacher who has memorized some verses of the Qur'an, Hadeeth and some religious rulings as a result of constant reading from books and teaching people, so if you divert me from this limit you will embarrass me!! And who says I don't know surely has given a legal opinion, if you are impressed with that which I say and found wisdom in it then listen thank you! But if you need more details you can find that from other specialized scholars.

As the questioner needed nothing but embarrassing the practitioner with such sensational controversies in public, the practitioner has no choice than to give some explanation that would put hearts of the audience to rest. He said to them: Oh my brothers!! I know no for sure that this brother who asked the question and many of you who are present need nothing from the question than to know from which of the sects this new teacher belongs to? Is he from Al Sheikh Musa's party or from Al Sheikh Abdul Samee'i? Knowing of this will not benefit you; you have been in the atmosphere of fascination for good eight years which is enough, these issues

© Islamic Online University

have been controversial among Muslims for centuries and they still have divergent views on them. Allah the Exalted pleases to see from us love and unity and dislike controversy and disunity. I will wish that you will pledge to Allah that you will put all these behind you now and make effort to learn fundamentals and principles of the religion, work within its general values, conducts and directives which are agreed upon.[237]

That is how – by the grace of Al Mighty Allah- the practitioner was able to get out of the fascination which was planed by some of the audients. And this was achieved because of the study he conducted in that environment to know the terrain, controversial issues, sects and ideologies.

The universality of daawah curriculum and its various methods and means

Al Hassan Al Bana was a man of unique school of daawah activities; he was more circumspect to be a universal curriculum for Islam as whole base on the concept that it can never be *segregated. For this reason he considered the following items in founding the organization:*

1. The spiritual aspect in offering night prayer, devotion, glorification, recitation of the Qur'an and its memorization.
2. The practical aspect in energizing and creating recreational things by organizing educational excursion and tour to industries.
3. Organizing sports tours.
4. The Islamic brotherhood was established to render free but good and righteous humanitarian services.
5. Fasting on Mondays, Thursdays and three consecutive days at the middle of every month of the moon calendar beside sports to serve as spiritual and psychological training.
6. Offering of congregational dawn prayer.
7. Urging the brothers to be spending nights among themselves.
8. Grouping the brothers into sections to learn different sciences.

Daawah Movement Activities for the Organization:

A brief look at these activities prevail the following points:

1. Giving lectures and teachings in mosques and establishing Tuesday's classes handle by himself.
2. Publication of general directives, then after publication of brotherhood magazine.

[237] The previous reference p 27

© Islamic Online University

3. Publication of numerous letters and articles.
4. Opening of branches in Cairo and other regions.
5. Setting up a scout cops.
6. Focusing daawah in schools, universities and opening of student section.
7. Organizing numerous seasonal conferences in Cairo.
8. Contribution in organizing Islamic celebrations.
9. Contribution in support of Islamic national issues, especially Palestine issue.
10. Spreading daawah with its curriculum in different Islamic countries for daawah.

Daawah Curriculum for the Compositional Stage:

Al Hassan Al Bana established Daawah School in very systematic and coordinating form based on strong, effective and sound training method. He was so concerned about maturity development of his pupils in the organization; thus, he divided stages of training the pupils to become matured members of the organization into many stages through which every affiliated member must underpass as follows:

1. General affiliation and it is a right for every Muslim who accepts the daawah curriculum and pays regular contribution. He is called a helping brother at this stage.
2. Brotherhood affiliation and it is a right for every Muslim whose affiliation is based on the approval of the administration, his obligation is to preserve the doctrine, pledge to be obedient, desist from prohibition and regular attendance to weekly and annual meetings. He is called at this stage an affiliated brother.
3. Practical affiliation and it is a right for every Muslim gained approval from the administration. Among his conditions and obligations are: provision of pass port picture and personal information for identification purposes, study of the doctrine of the brotherhood, pledge to be present at weekly Qur'annic memorization, paying regular contribution to Hajj project, being a committee member of Zakat whenever one possesses of requisite value of Zakat, being part of excursion teem and to speak Arabic eloquently as much as possible... to make effort to educate one's self and memorize forty Hadeeth (Al Nawawiyah) at this stage he is called active brother.
4. Jihad affiliation stage, it is a right for only active brother not for all owing to the fact that it requires much perseverance and strong deep base of iman.

© Islamic Online University

Structural or Compositional Daawah according to daawah responsibility

Al Hassan Al Bana was a systematic and decisive practitioner with daawah strategic plans; his aim was spiritual educational and practical visionary than being administrational structured outlook. He viewed Islamic daawah aught to be systemized decisive and specified responsibility which could be scrutinized and accountable according to each department in order to be far from doing thing at random so that the daawah administrational structure would be as follows:

1. General directorate and it is the highest base in leadership and a guide and referrer of the organization.
2. Orientation office and it is headed by the general guardian.
3. General advisory council and it is composed by district representative.
4. Departmental and district representative.
5. Branches representative.
6. Central advisory council special for each district.
7. District conferences.
8. Office representatives.
9. Excursion groups.
10. Sister's caucus.[238]

This organizational structure was as a result of expansion that happened in the areas of operation which necessitated putting controlling and systematic measures. See the following chart.

Curriculum of tighten relation ties with Allah and development of Islamic polished personality:

As it was said earlier that the daawah school of Al Hassan Al Bana was unique and complete in its nature, it never left behind a useful aspect that would bring about good respect to Islamic personality unless it goes in for it. Among this is what was known as ten guide lines which were complete curriculum of conduct for training individuals as stated below:

1. Get up for Salat whenever you heard Azan and no matter how the circumstance may be.
2. Recite the Qur'an or listen to it, or make thikir (remembrance of Allah) and never spend even part of your time without benefit.
3. Try as much as possible to speak eloquent Arabic for that is a symbol of Islam.
4. Do not argue unnecessarily in any issue for argument never comes with good.

[238] The previous reference p193

© Islamic Online University

5. Do not laugh much for the heart is always in connection with Allah in calm and respect.
6. Do not crack jokes because the nation which is struggling never knew except seriousness.
7. Do not raise your voice more than what the listener needs other wise it creates discomfort.
8. Avert back biting persons, criticizing organized bodies and say not except is good.
9. Familiarize yourself with brothers you meet, even if he did not request for that, indeed the core of daawah is love and acquaintance.
10. The duties are more than the hours, so help your others to benefit from their time, if you have an assignment shorting it.

He used to criticize the common saying 'time is expensive than gold' and said it is the saying of the materialistic but time is life.[239]

Fundamentals of the daawah and pillars of the allegiance: [240]

For the practitioner Al Bana to place his daawah on solid and sound Islamic curriculum, for the incoming members to be sure that they are in healthy and serious Islamic daawah which does not know arbitrary in doing things. Al Hassan Al Bana set up conditions of allegiance base on Islamic curriculum for the incoming members into the daawah in addressing brotherhood and said: our pillars of allegiance are ten so memorize them:

1. Understanding and that is to be certain that our ideology is islamically correct.
2. Sincerity.
3. Action.
4. Al Jihad (struggling in the course of Allah).
5. Sacrifice / Redemption.
6. Obedience.
7. Firmness.
8. Doing away with.
9. Brotherhood.
10. Trust wealthy.

[239] Collection of correspondence of al Imam al Shaheed Hassan al Bana p268, Dar Shihaab without date

[240] Hadith al Sulasaa, al Shaheed Hassan al Bana p446 Qur'annic Library Cairo

© Islamic Online University

Fundamentals:

As for the fundamental of his daawah and its general principles we will summarize them in the following:

- Islam, it is a comprehensive system which deals with all sphere of life, therefore: it is a state, home town, government, legislation, nation, conduct, power, mercy, justice, struggling, etc...
- The Qur'an and the Sunnah, referrer for every Muslim
- True faith and healthy worship
- ...superstitions, oracle ,fortune - teller, mystique and claiming to have knowledge of unseen all these are detestfull and must be wagged war against
- The opinion of Imam and his deputy must be considered in the cases where many opinions are accepted and no Qur' annic or Hadeeth text provided it does not conflict with general principles
- We accept and reject everyone's saying except the infallible (the Prophet (pbuh)
- Whatsoever comes from the earlier generation is acceptable provided it is in conformity with the Qur'an and the Sunnah
- It is necessary for every Muslim who has no reach the level of looking into legal issues with evidences to follow an Imam
- Divergent views in the branches of schools of thought should not be the basis for disunity
- Any issue which is not in connection with reality, going into it is unnecessary as prohibited by the law
- Knowing, unification of Allah and raising Him above all is the highest faith of Islam. The verses and authentic Hadeeth which are in relation with the attributes of Allah as well as the vague ones which merit Him, we believe in all as they were revealed without making them inactive
- Any innovation in the religion of Allah has no bases – even though people see it to be good in accordance with their desire whether by addition or omission, it is astray which must be fight against to eradicate in a best possible means
- Partial innovation, purification of one's soul and concentration on absolute worship is controversial, therefore a strong proof is needed for ascertaining the truth
- To love, show respect and praise the righteous ones for their good deeds to attain nearest to Allah – righteous are those mentioned in the verse "Those who have believed and they were pious" miracles on their behave is established in accordance with legal

© Islamic Online University

conditions, notwithstanding in faith that they can neither benefit themselves nor cause harm

- Visiting grave yard –in any manner- is lawful and a tradition of the Prophet (pbuh) in the way he did it, but seeking help from the deceased –no matter who they are – and calling upon them to solve problems from far or near, pledging to them, raising their grave with beautifications, putting curtains, flourishing them, torching them, swearing by them etc... and all things that are related to innovations are considered among major sins which need to be fought against. We will not engage in these issues for deterrent purposes
- If a supplication to Allah is combined with intermediary of a creature, this is considered among secondary issues in the way and manner it is done but no that of doctrine
- Mistakes of custom can not change reality of legal words, but it is necessary to know the meaning and the aim behind it in order to take stand, it is also necessary to be cautious of deceptive words in all religious and worldly aspect, priority should be given to terms not names
- Faith is the basis of action, and inner reflection is of more importance than what is exhibited by organs
- Islam emancipates the intellect, urges it to reflect into the universe and raise the status of knowledge and scholars
- The legal and intellect perspective may differ in the area of operation but never differ on the essentials, therefore no reliable scientific reality will have conflict with legal affirmed principle that may need supposing twist to conform with the essential, if the both are supposition then priority should be given to legal stand till the intellect prove other wise
- We don't declare a Muslim who has given the two testimony , act accordingly, and perform the obligatory duties by a view or sin committed as apostate, unless he pronounce words leading to apostasy or deny what is known in the religion by necessity, or deny a clear statement of the Qur'an or give exposition which has no relation in any way of the Arabic expressions or act in away that could not be explained than to classify him as apostate

Daawah Correspondence and Palestine

Daawah correspondence is considered to be the most effective means used by the practitioner Al Hassan Al Bana to reach whomsoever he wanted to extend the word of truth.

He corresponded with presidents, royal kings, political and opinion leaders, learned people, European leaders as well as to royal king Fuad and Tah Husein.

© Islamic Online University

This is a summary of the letter to royal king Fuad, the main motive or the subject matter was about the intensified activities of Christian missionary in Egypt, using many means in explaining Christianity such as printing and electronic media, education, aids and medication.

He wrote the letter in his name and in the name advisory council of brotherhood in city of Ismailiyah dated 22/2/ 1350H the content was in a call to the king to protect the Muslim populace against the activities of missionary occupier which was controlled by colonial government with all her huge facilities.

Al Bana proposed some successful means of daawah for deliverance and protection of the Muslim Umah against Christianity. Some of these proposals are as follows:

- Imposing strong monitoring mechanism in the schools where the missionaries have control
- Confiscating licence from any school or hospital that is operating in the interest of Christianity
- Distancing any person whose activity is for corruption of the faith
- Interdiction of giving any kind of aid to those organizations be it financial or any other things
- Consolation with ministers residing inside and outside Egypt to help the government to implement the plan for the security protection and good relation...[241]

The Palestine letter in rejoinder to England white paper:

After a promised issued by British Foreign Minister to give home town to the Jews in Palestine and after that been happen in reality on the land of Palestine, the British government issued a white paper outlining the policies it is going to implement in support of the Jews at the aggression expense of the native Palestine. For this reason Al Hassan Al Bana wrote a petition to the then prime minister of Egypt Mohammad Mahmood Basha dated 2/4/1358 – 21/5/1939 saying:

Verily, the news papers had published the text of the white paper report issued by the British government on Palestine. And it was read by the Muslim brotherhood with pestmissive in sharp agony, rejection and revolution.

As for the agony, it was because of the extension of tragedy that has come to stay in the forceful struggle of Palestine, that very cherishable and expensive Islamic home town.

---

[241] Imam al Shaheed Hassan al Bana, Dr. Jabir Qumaihah p128, 1st ed Dar al Tawzee'l Cairo 1419H/1998

© Islamic Online University

The rejection was based on the clear challenge paused to the feelings of the Muslims and that strong undermine of its authorities, leaders, presidents and government!!

As for the revolution, Oh your excellence, I will be very frank with you in my explanation to far extent. Since the beginning of Islamic revolution in Palestine and the Muslim brotherhood supporting the militant with its wealth to calm down their agitation hoping that governments of the Arab nations would try to have lasting solution for this Islamic and Arabian predicament. But now the British and the Jews have come out openly to the whole world, even the American Jews whose slogan was neutrality in all issues confronting the world!!

The blood which has running on the land of Palestine, the thousands of martyrs who sacrificed the lives for the highest course, the youth of Arab who were hanged by the British, hundreds in sequence, the aged who were subjected to all kinds of torture by the colonial masters, the flash back of the worse days in which people faced unwarranted interrogation, the sacred Mosque of Jerusalem and the aggressive and undermined that it went through at the hands of the British soldiers, indeed all these are great lessons for you as Muslim to contribute your quota with life and wealth in the course of Allah for you to merit the name that you are bearing and the flag that you are raising. [242]

A Message to Tah Husein:

Tah Husein who was named as dean of Arabic literature, Egyptian fiction very eloquent and blind person, studied in Al Azhar then after in rowed in the University of Alsorbon in France, married to a French lady, he had a lot of writing works, the famous among them was Al Shi'ir Al Jahiliyah (poetry of the days of ignorant) in which he equalized it with the Noble Qur'an to the extent of excelling over the Qur'an!! Another book was titled: cultural future of Egypt in which he praised France and claimed affiliation to Europe in everything, and called for the demolishing of Al Azhar and rebuilds it for secularism, he gained promotion to ministerial level and dean of college of literature.

The message was as a result of a ceremony mounted in his honour by the students of college of literature where he addressed the gathering and claimed that he was supporting Islam and calling for it!!

He said: 'I wish Allah will appoint someone who will advocate for Islam as I am doing!! And to spread it and make it lovely to people as I am doing!! And as I make people to love its principles..!!

---

[242] Imam Hassan al Bana, Mohammad Abdul Lahi al Khateeb p92 the previous reference

© Islamic Online University

Al hassan wrote to him saying: if that is true Oh Dr. surely we have agreed in all terms!! And consider us among your army right away Oh the Muslim practitioner, for we live for Islam, for it we are alive and in the course of daawah we will die as martyrs, believe me Dr. Tah without swearing for you, if you wish I will swear for that, for all my sincere heartedly wish is to see that day in which you will be calling to Islam, spreading it among people and making them to love teachings of Islam. For you are a braved man, in you are a lot of energy and motion, your product is very fertile, we wish that should be in the scale for Islam not in against, is that day coming?! Let me ask you Oh Dr. for sincerity not for challenge: you have your students whom you have taken as confidential and they have also taken you as confidential, on which of them your daawah impact could be seen? That would have been an Islamic tongue or Islamic pen?? Or page out of the Islamic ideological pages?! Or manifestation of your adherent to Islam?! Inn and outside the country, in which among these you spoke in the name of Islam?! Or you called for its teachings?! And you are a lecture in the University right from its establishment. I am asking you by Allah, could you recall throughout your lectures to your students where you have presented what could have created awareness to the majesty of this religion, to it beauty and strongness of it legislation?! I am not going to embarrass you, and I say: I am asking you by the truth Oh Dr. is your daily life open in line with Islam?! And you nature your family in that direction?! Forget about the household, do you in your personal life accomplish duties as a Muslim man?! Let alone being a practitioner who wishes for this religion to get someone who will come and advocate for it as you do?! I will not embarrass you by my final question and I am not asking you for answer, you the group of contemporaries do discriminate between personal and general life.

After wards, Oh Dr. Tah, is it a daawah to Islam for you to have that theory method in the Qur'an which you have taken for yourself, even in taking into consideration that scientific research may call for that?!

Is it part of Islamic to call to have that famous stand of yours in support of the British writers who were defaming Islam and its sanctities?! Is it Islam for you to come out clearly that we can never progress unless by imitating the West and follow their foot steps and take its civilization absolutely? Be it good or the bad, tasteful or distasteful, beneficial or harmful, attractive or reprimanded? Oh Dr. is it in the right direction with Islamic daawah to mix up young boys and girls in the college of literature, beautifying this intermingling, encouraging and calling them to do so?! Oh Dr. this is your booklet for advocating Islam and calling for it.

He concluded his word to Tah Husein saying: verily, Allah is with vast Forgiveness Great Reward He is All Pardon Generous. Oh Dr. it is not late for you to end your carrier with sincere repentance and to dedicate for Islam, its service and spreading it out, the hearts of people are

© Islamic Online University

in the hands of Allah He directs it the way He wants it. He who Allah wants to guide opens his heart to Islam, peace and mercy of Allah be upon you[243]. This is what we wanted to conclude the message of Al Hassan Al Bana with. There were more messages of his not mention lest of prolonging. After all these struggling Al Bana died as martyr – we wish him to be so by God Willing – he was assassinated in the streets of Cairo 1949. Nevertheless, his daawah did not died but gain more strength in spreading out, that is how daawah of sincere people spread and progress and continue after them to the extent Allah wants it to be.

Conclusion Word

All thanks are due to Allah by whose blessings all good things are achieved and peace and blessings upon him who opened and was been completed with all messages Mohammad the guide to the right path.

After Allah has granted for me success in completion of this blessed journey, I have come out with good results and observations in daawah which I would like to summarize some of them in the following points:

1. It became clear to me within my research for useful materials for this book that many of the writers in relation with daawah are yet to be matured and they need more fundamentals.
2. I also observed that there are many mix up, immaturity and inaccuracy in some of the daawah technical terms like in the area of discussing about curriculum, methods and means and the difference between target and end result...and many others...
3. There is a vague also surrounding obligation of daawah whether it is a personal obligation or collective responsibility?!
4. There are more debates among the theorist of daawah as to what is considered as sources of daawah? And the difference between that and its origin, the same confusion with regards to fundamentals and pillars. I was guided by Allah to throw more light on them with details needed.
5. In spite of all, I am saying: I came out with a result indicating that daawah has become a symbol that has its own origin, maxims, basis and regulations all these are detailed and clear in this book.

---

[243] Hassan al Bana al Daayi al Shaheed Lil Istaz Anwar al Jundi p315 Dar al Qalam Beirut 1987

© Islamic Online University

Thanks, credit and kindness to Allah

And my conclusion is Al-Hamdu Lillahi Rabb-il- Alamin {All praise and thanks are Allhah's the Lord of Alamin (mankind, Jinn and all that exists)}.

Bibliography

Al Baqilan, / Miracles of the Qur'an.

Al Shanqeeti, Al Ameen, / Adwaul bayan fi Tafseer al Qur'an, (1983 / 1403H)

Al Hanafi, Abu Saudi Mohammad, al Emad, / Irshad al aql al saleem ila mizayal kitab al kereem, (Saudiyah: Maktabat al Riyad al Had al 2nd Ed, 1986 / 1402H).

Al Ak, Abdul Raahman, / Usool tafseer wa qawaaiduh, (Beirut: Dar Nafais).

Al Zahabi, Mohammad Husein, Tafseer wal mufasiroon, (Cairo: Dar kutub al Hadeeth 2nd Ed, 1979 / 1396H).

Al Dimashq, Ismail bin Katheer, / Tafseer al Qur'an al, (Azeem Printed by Isa al Haleem no date).

Al Qurtubi, Ahmed Al Jamiu li, al Ansaree, Abu Abdul Lahi Mohammad, / Ahkam al Qur'an (Cairo: Dar al kutub al Arabi, 1967 /1381H).

Al Tabari, Jareer ibn, / Jamiu al Bayan li tafseer al Qur'an, (Neither date nor place of print).

Al Shawkani, Mohammad bin Ali, / Faith al Qadeer, Nashir mahfooz al Ali (Beirut: without date).

Qutub, Saed, /Fi Zilal al Qur'an, (Cairo Dar al Shurooq 9th Ed, 1980 /1400H)

Al Qatan, Khalil, Manaai, / Mabahis fi uloom al Qur'an, (Beirut: Muasasat Resalat 4th Ed, 1976 /1396H)

Al Razee, Mohammad, al Fakhr al Razee, / Mafateeh al Ghaib, (Beirut: Dar Fikr 5th Ed, 1985 / 1405H).

Al Siyooti, Jalal al Deen, / Tadreeb al Rawee, (Neither date nor place of print).

Al Shaibani, Abdul Rahman bin Ali, / Tamyeez al Tayib minal al Khabis, (Beirut: Dar al kitab al Arabi without date).

Al Asqalani, Ahmaed bin, Ali bin Hajar, / Tahzeeb al Tahzeeb Majlis, (India: Dairat al Maarif 1st Ed, 1325H.)

© Islamic Online University

Abu Shahbah, Mohammad Mohammad, / Difaa anni Sunnah, (Madeena al Muanwarah Maktabatil Sunnah 1st Ed 1989 / 1409H)

Al Haithami, / Majama al Zawaaid wa Manbai al Fawaaid, (Neither date nor place of print)

Majah, Mohammad bin, / Yazeed bin Sunnan ibn Majah, (Cairo: Dar al Hadi without date).

Al Ashas, Suleiman bin, / Sunnan Abu Dawood (Beirut: Dar Fikir without date).

Al Tarmizi, Mohammad bin Isa, / Sunnan al Tarmizi, (Beirut: Dar Fikir 1980 / 1400H).

Al Nasaai, Ahmed bin Shuaib bin Ali, / Sunnan al Nasaai, (Beirut: Dar al Bashaair 3rd Ed 1986 / 1406H).

Al Dirami, Abdul Rahman bin Abdul Rahman, / Sunan al Dirami, (Beirut: Dar Kitab al Arabi, 1st ed, 1987).

Mohammad ibn Ismail, / Sahih Al Bukhari, (Cairo: Salafeeyah press, without date).

Al Qusairi, Muslim bin al Hajaj, / Sahih Muslim, (Saudiyah: Dar Ifta, without).

Al Shaibani, Ahmed bin Hanbali, / Musnad Ahmed, (Demoscus: al Maktabat al Islamiyah, 2nd ed,19978)

Annas, Malik bin, / Muata Malik, (Cairo: Dar Hadeeth, without).

Al Sabaa'I, Mustapha, / al Sunnatu wa Mukawanatiha al Tashree'I, (Beirut: al Maktabatul Islamiyah, 2nd ed, 1972).

Al Sufoori, Abdul Rahman bin Abdul Salaam, / Nuzhat al Mjalis, (Cairo: Dar Fikr 1st ed, 1999)

Al Asqalani, Ahmed bin Hajar, / Al Isabatu fi Tamyeez al Sahabah, (Beirut: Dar Kutub al Arabi, without date).

Al Mubarak Furee, Safayu al Rahman, / Al Raheeq al Makhtoom, (Cairo: Dar al Hadith, 1985)

Al Jawzee, Ibn Al Qayim, / Zaad al Ma'aarij fi Hadiyi Khair al Ibaad, (Beirut: Mu'asasat al Risaalat, 2nd ed, 1985)

Hisham, Abdul Malik ibn, / Al Seerah al Nabawiyah, (Cairo: Maktabat al Kuliyaat al Hadithah, without date)

Rizq Allah, Mahdee, / Al Seerah al Nabawiyah fi Dau al Masaadir al Asliyah, (Saudiyah: Dar Imam, without date)

© Islamic Online University

Ayaad, al Qaadi, / Al Shafa bi Taareef Huqooq al Mustapha, (Beirut: Dar kutub al Ilmiyah, without date)

Ibn katheer, Ismail, / Shamaail al Rasool Sala Laahu Alayhi wa Salam, (Beirut: Dar al Marifah, without date)

Hamaadah, Farooq, / Masaadir Al Seerah al Nabawiyah wa Taqweemiha, (Kasablanka Morrocco: Dar al Saqaafah, 1st ed, 1980)

Al Qardaawi, Yusuf, / al Madkhal li diraasat al Sunnah al Nabawiyah, (neither press nor date)

Luboon, Joystand, / Arab Civlization, (Isa al Halbi Press)

Al Yaafi, Musaaid, & Al Khateeb, Tareeb Muhib Deen, / Al Ghaarat alaa Aalami al Islami, (Jidah: Dar al Saudiyah for publication, 2nd ed, 1387H)

..... / Siyar Aalaam al Nubalaa al Zahbi, (Beirut: Muasasat al Risaalat, 1st ed, 1981)

Al Asbahaani, Ibn Nu'aim, / Hilyatul al Auliya, ...

Ibn Saad, / Tabaqaat, ...

Imam Ahmed, / al Zuhud, ...

Al Mubarak, Abdul Lahi ibn, / al Zuhud, (Beirut: Dar Kutub Ilmiyah, without date)

Al Baghdadi, al Khateeb, / Tareekh Baghdad, without date

Al Masree, Jameel, / Tareekh al Daawatul Islamyah, (Madeenah al Munawarah: Maktabat al Dar, 1987)

Al Armaabi, Muhammad Zain al Haadee, / Hajaatuna ila Ilaami al Islami (Madeenah al Munawarah: al Munawarah press, 1st ed, 1987)

Ghalooshi, Ahmed Ahmed, / al Daawatul Islamyah, (Cairo: Dar Kutub al Islamiyah)

Husneen, Abdul Muni'im, / al Daawatu ila lahi bi baseerah. (Cairo: Dar al Kutub, 1st ed, 1405H)

Amaarah, Amaarah Mohammad, Aalamiyatu al Daawah al islamiyah, (Maktabatu Abdul Rahman, 1st ed, 2002)

Al Armaabi, Muhammad Zain al Haadee, / Ilm Nafs al Daawi, (Cairo: Dar al Masriyah, 1st ed, 1993)

Mahmood, Ali Abdul Haleem, / Fiqh al Daawah ila Lahi, (Mansoorah, Egypt, Dar al Wafaa, 1991)

© Islamic Online University

Al maidani, Abdul Rahman Hinkah, / Fiqh al Daawah, (Damascus: Dar al Qalam, 1st ed, 1997)

Al Armaabi, Muhammad Zain al Haadee, / Fani Nashir al Daawah Zamaanan wa Makaanan, (Riyad, Saudiyah: Dar al Aasimah, 1st ed, 1989)

Al Armaabi, Muhammad Zain al Haadee, / Majalaat Intishar al Maniyah (Riyad, Saudiyah: Dar al Aasimah, 1st ed, 1409)

Al Bayaanoon, Mohammad Abu Fath, / Al Madkhal ila Ilm al daawah, (Beirut: Muasasat Rasaalah, 1st ed, 1991)

Al Bilali, Abdul Hameed, Al Mustapha fi Sifaat al Daawah, (Kuwait: Dar al Daawah 5th ed, 1989)

Al Armaabi, Muhammad Zain al Haadee, / Maalim al Daawah fi Dau al Nabawi, (Al Khartoom: Al Amalah press, 1st ed, 2004)

Al Armaabi, Muhammad Zain al Haadee, / Manhaji al Hayat al Islam, (Riyad, Saudiyah: Dar al Aasimah, 1st ed, 1408)

Al Armaabi, Muhammad Zain al Haadee, / Manhaji Taqdeem al Daawah, (Cairo: Markaz al Kitab, 1st ed, 1991)

Al Armaabi, Muhammad Zain al Haadee, / Manhaji al Ilmi Lil Daawah (Cairo: Markaz al Kitab, 1st ed, 1995)

Al Armaabi, Muhammad Zain al Haadee, / Manhaji al Aamieen fi Daawah (Cairo: Markaz al Kitab, 1st ed, 1992)

Salaam, Ahmed, / Mahaji al Daawah al Islamiyah al Mu'aasirah, (Iskandariyah: Dar al Ayman, 1st ed, 1992)

Al Armaabi, Muhammad Zain al Haadee, / Nash'at al Ilmaniyah wa Dukhooliha fi Mujtama al Islami (Riyad, Saudiyah: Dar al Aasimah, 1st ed, 1988)

Al Bana, Hassan, / Muzakiraat al Daawah wa al Daaiyah .....

Al Bana, Hassan, / Majmooat Rassaail al Shaheed Hassan al Bana, (Dar Shabab, without date nor press)

Al Bana, Hassan, / Hadith al Sulassaau, (Cairo: Maktabat al Qur'an, without date)

...../ al Imam al Shaheed al Hassan al Bana (Cairo: Dar Jabir, 1st ed,)

Al Jumaili, al Saed, / al Ijaz al Tibi fi al Qur'an, (Beirut: Dar Maktabati al Hilal, 1st ed, 1990)

© Islamic Online University

Al jawziyah, Ibn al Qayim, / Aalaam al Muwaqieen, (Beirut: Dar al Jeel 1973)

Katheer, Ismail ibn, / al Bidaayah wa al Nihaayah, (Beirut: Dar al Marifah, 5th ed, 1982)

Al hashimi, Abdul Tawfeeq, / al Tasawur al Islami lil Insan wa al Hayah, (Aman, Jordan: Dar al Furqan, 1st ed, 1982)

Mahna, Faryaal, (translation) / Taqniyaat al Iqnaayi fi Ilaam al Jamahriyah, (1st ed, 1998, without date nor press)

Al Qardaawi, Yusuf, / al Saqaafatu al Arabiyah al Islamiyah baina al Asaalati wa al Muaasirah, (Kuwait: Majalatu al Mujtama, V1085, 25/1/1984)

Al Mustashriqeen, Number of them, / Silsilatu Izaka (Beirut: Muassasat American Frankline 2nd ed, 1977)

Yakan, Fathi, / al Shabab wa al Taghyeer, (Beirut: Muassasat Risaalat, 3rd ed, 1982)

Al Jawziyah, ibn Qayim, / Miftah Dar al Saadah, (Beirut: Dar Kutub al Ilmiyah, without date)

Al Almayi, Zahir Awaad, / Manaahij al Jadel fi al Qur'an, (2nd ed, neither press nor date)

Aad Rahman, Abdul Aleem, / al Manhaj al Qur'ani li Diraasaat al Kawniyah, (Jidah, Dar al Saudiyah, 2nd ed, 1985)

Abu Shabaanah, Yaseer, / al Nizam al Dawlee al jaded, (Cairo: Dar al Salam,1st ed, 1998)

Al Booti, Mohammad Saeed Ramadan, / Naqs al jadalyah Auhaamun al Madiyah, (Damascus: 1st,ed 1978)

Al Sabaaee, Mustapha, / al Istishraq wa al Mustashriqun Malahum wa Maa Alaihim, (Beirut: Maktabat Al islamiya, 2nd ed, 1979)

Bairuj, John Kulaiz jasly, / Islam fi Turkiyah al haditha.....

Al Husein, Ishaq Musa, (Translation) / al Islam fi Nazar al Gharb, it is a collection of articles by al Mustashriqun, (Beirut: press and publication, 1953)

Khalid, Mustapha and Fareej, Umar, / al Tabsheer wa Istimaar, (Beirut: Maktabat al Misriyah, 5th ed, 1973)

Al Jundi, Anoor, / al Islam wa Saqaafatu al Arabiya, (Rasaail press, without date)

© Islamic Online University

© Islamic Online University